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"The CRITICAL REVIEWERS are for supporting the Constitution, both in Church and State."—(*Dr. Johnson, Vide Boswell's Life, vol. ii. p. 60, Quarto Edition.*)

"The CRITICAL REVIEW is done upon the best Principles."—(*Dr. Johnson. Vide his Conference with the King.*)

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[No. VI.]

ART. I.—*An Account of the Kingdom of Caubul, and its Dependencies in Persia, Tartary, and India; comprising a View of the Afghaun Nation, and a History of the Dooraunee Monarchy. By the Hon. MOUNTSTUART ELPHINSTONE, of the Honourable East India Company's Service; Resident at the Court of Poona; and late Envoy to the King of Caubul. 4to. Pp. 675. Longman and Co.; Murray. 1815.*

WE can scarcely conceive a more important and exhilarating study than the examination of principles manifestly operating upon a numerous and high-minded and intelligent people to the production of national grandeur, power, and prosperity. We are earnestly intent upon the comparative rude and imperfect developement of energies whose matured and refined action is to exhibit results so gratifying. The affairs of a nation destined to commence a career at once honourable and glorious;—yet struggling with the difficulties inseparable from a new and scarcely-settled state;—composed of parts not yet cemented into one great and efficient whole;—whose civil dissensions partially consume the strength and talent which a more enlightened policy will direct to enterprizes of foreign grandeur, and the consolidation of a widely-spread, and well-administered dominion;—must always open to the student in human character sources from which he will be enabled to draw more accurate and minute knowledge of its constituents, than can possibly be afforded by the history of older and more polished nations, encumbered with provinces which they know not either how to retain or surrender—wanting means for the one, and magnanimity for the other—and whose wars and plans are conducted in a manner that systematically excludes the agency of superior abilities.

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Our readers, when they cast their eyes upon the title of the work upon which we are about to commence our observations, may feel somewhat surprised at the remarks with which we have deemed it proper to open this examination of Mr. Elphinstone's valuable book; and though that surprise will not, we think, be of long duration, we can yet easily suppose that the tone of our exordium will sound rather strange to the ears of all who are versed in the history and politics of Asiatic States. They will recall to their recollection those scenes of atrocious tyranny which occupy—with the fewest imaginable exceptions—the pages of oriental historians; that system in which the ruler is every thing, and the people nothing, will rise before them in all its variety of guilt—its unspeakable horror and gigantic enormity,—held together only by that dreadful compact with the vices, the passions, and ignorance of its miserable victims which it has instinctively entered into; that selfish and sanguinary temper which teaches the sovereign to endure no eminence but his own, or that springing from and dependent on himself, that morbid jealousy and distrust that will not bear even “a brother near the throne,” and consequently interdicts the march of moral and political amelioration, and submits the interests of the community to the wayward and desolating caprices of a fool, a madman—always a tyrant—will not, assuredly, be forgotten;—it will not be forgotten, that blood-stained basis on which nearly every Eastern dynasty has erected its seat of power, and terror, and oppression, from the height of which it has hung abroad the standard of its terrible and heart-bowing dominion—nor will the limited extent to which it would seem, at the first hasty glance, the nations of Asia are confined in their advances in science and practical morality, be underrated by persons whose acquaintance with the Eastern character and genius would dispose them earnestly and sincerely to dispute the most plausible speculation on the capabilities and natural tendencies of the Orientals; then, too, the enervating climate,—and the luxurious propensities of which it invites and sues the indulgence,—and the habitual, un murmuring submission to despotic authority which it appears to superinduce in the uncultivated minds and overawed hearts of the population—and the deep-rooted prejudices of an intolerant faith—and the want of concert among the people—and the absence of every feeling bearing the remotest connexion with patriotic sentiment—and the tranquil equanimity in the endurance of predestined hardships and distresses, which is the offspring of the most baleful of all doctrines;—these, we are well aware, will enter largely into the calculations of the readers of Eastern

records when called upon for their assent to propositions so extremely hostile to all the notions they have imbibed respecting Asia and her people, as that there are actually at this present moment three vast and independent states in the East, whose government is constructed upon principles singularly liberal—that the nature of their internal polity encourages the progress of useful knowledge,—and that the proximity of two of them to the plains of Bengal and the Carnatic renders it by no means impossible that those extensive and even yet wealthy provinces may, at no very distant period, be restored to something like their former prosperity, and that England may be relieved from the odious and cruel necessity of wasting so valuable a portion of her resources in the support of a sway which when young was never vigorous, and to which Time will never give wisdom.

The communities to which we have alluded are the Wuha-bees,\* the Sikhs, and the Afghauns;—of the first we shall

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\* Nieubuhr is the first European traveller who reports the rise and progress of this interesting and enterprising sect. Abdoul *Wuhab* was a native of the province of El áred, or Ool Urud, in Arabia. In his youth he diligently applied himself to the study of his native literature, and after residing some years at Bársa, or Bussora, repaired to Bagdad, from whence he returned to Arabia. Here he began to propagate his opinions, and having attached several of the principal Shaiks to his interests, among others the governor of his native town, the success of his first endeavours encouraged him to proceed with a vigour that was quickly rewarded by the happiest results. His authority became acknowledged through all El áred, and he established his capital at Deriyeh, near Lahsa. His principal doctrines were—

1st. *That there is but one God.*

2d. *That God never did, and never will, impart to man the gift of prophecy.*

3d. *That there are no inspired books.*

4th. *That it is a duty incumbent upon all true believers to join in the destruction of mosques, magnificent tombs, &c.*

Mohammed, Jesus, Moses, and other prophets, they regard with high respect, as great and excellent men, whose actions are worthy of imitation; but the junction of their names with that of God they reprobate. Sobriety and temperance are religious duties, and even the use of vegetable stimuli, coffee, opium, tobacco, &c. is prohibited among them. Countrymen of Mohammed, and surrounded by his disciples, they evince an accommodating spirit toward the Mooslims, highly beneficial to their cause. Thus they consider it illegal to levy duties on the moveable property of Mohammedans, enjoin a strict observance of the moral precepts of the Koran, &c.

Abdoul Wuhab was succeeded by his son Mohammed, (1) according to Nieubuhr; but Major Waring (2) calls him Ubdool Uzeez, while a French historian, (3) making no mention of the establishment of the sovereign authority in the family of the founder, says that Ebn-Schoud, prince of a powerful Arabian tribe, having afforded refuge to Abdoul Wuhab during his difficulties, embraced the opinions of his guest, and made them the means of erecting a new

(1) *Description de L'Arabie*, tom. 2, p. 211. *Paris Quarto Edition.*

(2) *Tour to Sheeraz*, p. 120.

(3) *Salaberry, Histoire de L'Empire Ottoman*, tom. 3, p. 234 *Paris, 1813.*

simply observe, that their doctrine, while it embraces a considerable portion of the Mahomedan ethics and rules of morality, and acknowledges the Unity of God as the fundamental article of faith, appears to dissent from Islamism, and, indeed, from every other religion, ancient and modern, in two or three particulars which the clergy of all nations will, we are persuaded, regard with the most *disinterested* displeasure—and should these sectaries succeed in the overthrow of the Turkish power in Asia, the establishment of a religion which denies the claims of prophets and apostles, and inspired volumes, and looks not with the eyes of affection on mosques and richly-endowed benefices, and whose principles inculcate the smallest possible reverence for the pillars of the church, may invigorate and diversify the exhausted and exhausting eloquence of the Moollas of Christendom.

The SIKHS are a powerful people, the independent possessors of a large portion of Upper Hindûstaun, many of the extensive and opulent provinces formerly subject to the Mongals, having been partly conquered and partly allured into the Sikh alliance by the vast benefits held out by the Hindû inhabitants by those martial reformers. The countries of the Punjaub, or territories watered by the five branches of the Indus, part of Multaun, and nearly all the regions between the Jumna and the Sutleje, (their north-western frontier leaning on the limits of Afghaun-istaun, and their south-eastern boundary reposing, *at present*, on those parts of India held by the British) have thrown off the yoke both of their Mooslim and Brahminical tyrants, and embraced the liberal and stimulating tenets of this bold and adventurous people.

The founder of the Sikhs arose in the reign of the Afghaun Sooltaun, Belloli. Nanock, or Nanac, was born in the village

empire, which he transmitted to his descendants:—these contradictions may possibly admit of being cleared up, by supposing *Mohammed Ubdool Uzeez* to have been the name of Abdoul Wuhab's son and successor, and Ebn-Sehoud the same with Bin-Saoud, the present sovereign and generalissimo of the Wahabees, according to Major Waring. (4) Be this as it may, the fact appears sufficiently established that the Wuhabee empire is firmly fixed in Arabia; and the uniform success that has attended their ulterior enterprizes against the Turks, and the ease and rapidity with which they propagate their tenets, make it more than probable that in a very few years the whole of Ottoman Asia will be included within their boundaries. Their armies are numerous, and better disciplined than any forces the Porte can send against them; Mecca, Medina, (the holy cities) have fallen before them, and their expeditions into Syria, &c. are frequent and successful. (5)

(4) *Tour to Sheeraz*, p. 124—5.

(5) *On the subject of the Wuhabees*, consult Niebuhr, tom. 2, p. 206—211. Salaberry, *Hist. de L'Emp. Ottom.* tom. 3, p. 231—236. Scott Waring. *Tour to Sheeraz*, p. 119—125.

of Tulwundy, or Rai-pour, sixty miles west of the city of Lahore. A strict regard for the principles of justice, a commanding, persuasive eloquence, and unshrinking fortitude, fitted him for the character in which he was *destined* to shine. He visited most of the Indian states, and his disciples report that he penetrated into Arabia and Persia. His travels occupied fifteen years, and from the circumstance of his having converted, during his absence from his native country, a Mooslim who accompanied him, it is to be inferred that he drew up his civil and religious code, while employed in examining the condition of other countries than his own. The death of this venerable apostle (whom his disciples secretly believe to have been an incarnation of the Deity) took place in 1539, at Dayrah, on the banks of the Ravee, where the anniversary of their founder's decease is still celebrated by the Sikhs with many sacred ceremonies.

The revolution effected by Nanock was, indeed, in a philosophical and political point of view, the greatest that India ever witnessed, though its immediate results were by no means invested with that external splendour so captivating to those who are more delighted with pomp than utility. He abolished the worship of images, and ordained that the temples should be of the most simple construction, and utterly devoid of ornament. In each of these "*houses*" of worship is deposited a copy of the *Grunth*, comprising the civil and sacred ordinances of Nanock. The people are directed to address their prayers and supplications immediately to God, and not through the medium of any intercessor. They are educated in the belief of one, unassociated Governor of the Universe. The admission of proselytes, forbidden among the other Hindûs, aimed a mortal blow at the old superstition, and opening the paths of respectability and opulence to all the inferior *castes*, shook to its foundations the ancient and iron fabric of Brahminical fraud and despotism.\*

The reformation once begun, continued to extend itself vigorously, rapidly, and yet peacefully—and grew up under the eyes of the Brahmins and the Monguls for two hundred years without molestation. That the Mooslims, engaged in foreign and civil wars,—and caring little for, and rarely interfering in the religious opinions and ceremonies of their Hindû subjects—should not observe and persecute the dissenters, is any thing but extraordinary; but it is surely extraordinary that a class of individuals, depending solely upon the existing system for all

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\* Forster. *Journey from Bengal to England*. Vol. 1, p. 291, et seq.

their consequence and privileges, should not have used their influence to check and crush in the beginning the Innovator and the Innovation—and strangle in its birth a Revolution, which though incalculably beneficial to the people, would irrecoverably divest *them* of the sanctity, and power, and immunities, they had hitherto enjoyed—and obliterating the magic circle of their prerogative, drag them forth into the light, and exhibit them in all the paraphernalia of their imposture to the disenchanting vision of the multitude.

In the beginning of the seventeenth century the progress of the Sikhs attracted the observation of the Mongul Government. It became jealous of the increasing numbers and prosperity of the dissenters—and when did jealousy in power refrain from persecution? Har Govind was the sixth ruler of the Sikhs, his father had perished in a Mooslim prison, and the new chief resolved on revenge. He attacked, and put to death, the agent of his father's misfortunes; and was, for a period, successful against the forces sent against him by the Emperor Jehanjire,—at length he was overpowered.\* The history of the Sikhs continues unimportant till the accession of Aurungzebe. In the reign of that monarch the Sikhs became more widely alienated from the system of Brahma, than was strictly authorised by the precepts of Nanock. Hitherto they had recourse to arms only so far as the law of self-defence and preservation commanded, but the arbitrary treatment they suffered under Aurungzebe roused a new spirit, which the murder of their leader, *Taigh Bhahauder*, by this command, quickened and exasperated. Guru Govind, (i. e. the *Priest* Govind) the son of Bhahauder, remembered how his father fell—and determined on retribution. The Sikh records inform us that at this period he had accomplished only his fifteenth year. But he was active and resolute, accustomed to the use of arms; and his martial genius speedily converted the peaceful disciples of Nanock into a nation of warriors.

This was the object of his whole scheme of policy—and it was the sole and exact addition to the system of Nanock that was required to sweep away the last dyke between the old frame of Hindû society, and the overwhelming waves of enthusiastic innovation. Prompted at once by the spirit of revenge and ambition, Guru Govind (who thenceforward assumed himself, and made all his followers assume the name of *Singh*, or *Lion*) addressed himself to the inflamed and exacerbated minds of his countrymen;—he displayed and pressed upon their

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\* *Forster*, Vol. 1, p. 298.

attention, the baseness of their fortunes under the Monguls—and he passed in galling review before their observation the disgraceful conditions of the tenure by which alone they held their lands, and lives, and property—and he shewed them by how slender provisions the institutions of their revered founder were guarded from destruction,—every thing valuable in the estimation, and dear to the hearts of Sikhs, was at the mercy of a proud, cruel, and insolent tyrant, whose late atrocious outrage upon them in the person of their chief, too plainly demonstrated the rancorous disposition he fostered against the reformers,—and the determination he had formed to crush a power that already alarmed his fears—and the nature of the measures to which he would resort to effect his abominable purpose.—He described the arts that would be employed to deceive and allure—and the rigours that would be practised to awe and compel;—disunion among the people—and hostility between themselves and their leaders—and cabal among the chiefs—and bribery in its hundred shapes:—And he unsheathed before their fancy the sword of persecution—and he called up in their minds the terrors of desolation—and he asked them how they would feel when they beheld their sons and kindred weltering in their blood, their daughters writhing in the embraces of lust and rapine, and their temples and dwellings, and pleasant places, blazing in Mohammedan fires?—For the aversion, he said, of these dreadful evils but one mean presented itself—to force, force must be opposed, and the Sikhs must rely for the preservation of their rights and their laws, on the strength of their arms and the sharpness of their swords. He would be their leader—his injuries, his hatred toward the *strangers*—gave him an undeniable claim to that station of glory and peril—Hereditary chief of the nation, he trusted for support to their free, uninfluenced approbation—the design he had formed to raise his countrymen to greatness, required that every man should become a soldier—the first duty of the citizen was the defence of his country.—“That sacred service now demands us all—to all be the ranks of war thrown open—let the prizes of honour and wealth be accessible to each—Brahmins and Cshatriyas, Vaisyas, and Sudras, be ye all equals, brothers, warriors! Ye have been lambs in peace—be ye *lions* in battle. Govind will be your general, and the spirit of Nanock shall inspire your councils.”

Govind addressed an auditory prepared to receive his exhortations with an enthusiasm answerable to his own. They drank the spirit of his words—they started to arms—and they thronged round the standards of the illustrious youth who

thus forcibly displayed to them the evils and disgraces of their present situation, and so clearly pointed out the preventive against the long train of disastrous ills which would infallibly trace its march among them, if they longer endured in slavish apathy the heavy and humiliating yoke of their foreign tyrants. Into their hearts his words descended—and the latent fires of independence and glory, for which the principles of Nanock had provided the means of accumulating access, burst up from beneath the glowing surface of a soil which had indeed previously afforded evidence of the exuberance and inestimable value of its contents, but which yet waited the arrival of a kindred flame to reveal the full amount of its aggregate treasures, and submit the richness and purity of its ore to the action of external agents. That flame now made its animating visitation, and the fires beneath shot through the kindling strata, and melting in their passage the various compounds of the soil into one pure and splendid substance, darted through a thousand issues, and interchanged their heat and radiance with the heat and radiance above: To drop the metaphor, the Sikhs, at the period when Guru Govind roused them to arms, had become a people amazingly different from any other nation of Hindû origin and connexion. The system of the extraordinary personage who first meditated and accomplished the destruction of the form of society immemorably established throughout Hindûstân, was not merely captivating in its first display, but pregnant with such vast and evident benefits to almost every class of individuals, but one, throughout India, that its rapid extension could have been imperiled only by a character the very reverse of that which belonged to its venerable founder. Courage and eloquence are, indeed, qualities of a very exalted order, and without those attributes he, who should set about the task of national reformation, would quickly learn on the scaffold his total unfitness for the part he had undertaken to enact:—but the apostle of the Sikhs was not only renowned for the undauntedness of his temperament, and the energies of a commanding elocution, but distinguished, likewise, by the uniform sobriety of his deportment, and that inestimable prudence which taught him how to secure the greatest good with the slightest danger, and to avoid risking the total failure of his noble plan by too hasty a developement of all its parts. Had he, in the onset, aimed at that complete enfranchisement of his countrymen which was reserved as the illustrious distinction of a succeeding age, the chances of his success would have been incomparably diminished;—both classes of tyrants, the Monguls and the Brahmins, would have taken the alarm, the

impetuous reformer and his rash disciples must have fallen beneath the first effects of their awakened dread—and the persecutors must have been more careless than is customary with tyrants suddenly roused by the attempts of their victims to recover the rights of which they have been robbed or defrauded, had they not taken ample precautions against the repetition of such an enterprize. Nanock pursued a more sure and effectual path to the accomplishment of his purpose. The advantages he put the inferior classes of the community in possession of, abolished so many of the odious and deadly restrictions to their progress in civilization and the attainment of many of the comforts, and even blessings, of life, that the actual enjoyment of these rendered their present condition too delightful when compared with their preceding state, to leave them either the leisure or inclination forcibly to enlarge the circuit of their newly acquired privileges: And though he must have been aware that the career of improvement once begun, is rarely abandoned, and that his disciples, when they should have thoroughly digested the benefits he had conferred upon them, would naturally seek to widen the sphere of their activity, and that to effectuate their entire liberation from the chains and servitude imposed upon them by an artful and tyrannic priesthood, would require more bold and daring measures than it would have been expedient then to have ventured upon, he could not avoid the conviction that, when the period of a further change should arrive, his institutions would be so extensively propagated, and withal so firmly established, that the people among whom they prevailed would find their means in a great degree commensurate with their desires: and that, consequently the struggle for complete enfranchisement, and acknowledged independence, would be ushered in with less ambiguous omens, and the triumphant issue of that stern combat with the oppressors ensured by the numbers of the sectaries, and their lengthened experience of the value of rights already acquired, and their feeling of the worth of those for which they would be about to contend. The result justified the calculations upon which we may suppose the legislator of the Sikhs to have proceeded in the peaceable revolution he accomplished. In the long interval of two hundred years which elapsed between Nanock Shah and Guru Govind Singh, the institutes of the first venerable patriarch had acquired the form of a well-framed and well-understood system, supported, perhaps improved, by a succession of disinterested rulers, and which in the course of its existence had so greatly elevated the Sikhs above the common standard of Hindû society, and rendered its advan-

tages to the mass of the population so magnificent and conspicuous, that when Govind called upon them to support their claims by force of arms, the people instantaneously acceded to the appeal, and seemed, indeed, by the enthusiasm with which they embraced his suggestions, to have long brooded over a project, which, by one decisive assault, cast down and destroyed the few remaining barriers between the humblest members of the community, and the loftiest stations of influence, and wealth, and power. The nation assumed a military aspect and attitude—and though the superior talents of their youthful chief maintained him in the command of their armies, the determined and heroic spirit of Govind animated every individual: And the peasant forsook his plough—and the manufacturer deserted his loom—and the artizan left his art—and they waited not for arms, but rushed into the field with such weapons as their domestic occupations supplied them with. But the Mongul power at this period had attained its loftiest pitch, the sway of Aurungzebe stretched over the whole of the north, and vast tracts of the south, of Hindūstaun. His armies were numerous, and, for Asiatics, tolerably disciplined, and his treasury full. The first attempts of the Sikhs, therefore, under their young leader, though made with all the ardour of a people conscious of the justice of their cause, and corroborated by the extraordinary abilities of their chief, were unsuccessful; and the vigilant severity of Aurungzebe made it impossible for them to re-assert their rights during the remainder of his reign. But on the death of that great and guilty sovereign, the scales of fortune began to waver. The empire, no longer held together and sustained by the strong hand of the deceased monarch, exhibited evident tokens of its speedy decline and extinction. Again were the Sikhs beheld in arms—again were the resources of the Monguls employed against these undaunted enthusiasts:—and once more success attended the Mooslim standards. The vindictive victors now gave loose to an unrelenting persecution of the dissenters, and the savage fury with which they were pursued, compelled the Sikhs to take refuge in the mountains and forests of the Punjaub, there to wait till some more favourable juncture should invite them to the vindication of their rights, and revenging of their wrongs. The irruption of Nadir Shah into Hindūstaun and the extreme feebleness to which that tremendous visitation reduced the Monguls, gave free scope to the ambition and resentment of the long-abused but intrepid sectaries;—rushing from their temporary retreats, they spread themselves over the desolated provinces—and the Monguls fell away before them; and the star of their fortune shone in the ascendant; and they proceeded from

conquest to conquest, till the flag of their dominion waved over two thirds of the Indian empire of the Monguls.

The establishment of the Afghaun sway, on the death of Nadir, brought the Sikhs in contact with the Dooranee power; Ahmed Shah, the founder of the Cabul monarchy, was a prince of genius—and vigour—and resolution;—and in the shock of the rival states, it was the destiny of the Sikhs to succumb for a time beneath their formidable adversary; but the nation appears to have remained entire and tributary; to have preserved its laws and liberties;—the institutions of Nanock and Govind\* seem to have been fortified with additional strength, and to repose upon more extended and durable bases than had been hitherto provided; and the decline of the Dooranee monarchy—and the civil contentions in which the Afghauns are involved, render it extremely probable that under the influence of the Sikhs the revolution began by Nanock and advanced by Govind, may direct its victorious march eastward, and northward, and southward, through the regions of Hindûstan, and extend the shadow of its wings over the enlightened and aspiring millions of that long and variously-oppressed division of the oriental world.†

To the talents and diligence of the honourable author, whose volume on the Afghauns is now before us, we stand indebted for a very full and intelligent account of that interesting people—forming the *third* Asiatic nation, among whom we discern considerable proofs of an ameliorated state of society, and a practical consciousness of the value of liberty, at least equal

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\* The principle of equality is the corner-stone of the Sikh constitution, as it stands at present. The change produced by Nanock limited itself to religious mutation. Govind was the author of the political and military revolution; he is recorded to have said “that the four tribes of Hindûs, the Brahmins, Chatriya, Vaisya, and Sudra, would like *pân* (bettle-leaf), *chunâm* (linie), *supari* (bitter nut), and *khat* (terra-japonica), become all of one colour when well chewed. All who subscribed to his tenets were upon a level; and the Brahmin who entered his sect had no higher claims to eminence than the lowest Sudra who swept his house.” (1)—“In travelling through the Siring-nagpur country our party was joined by a Sicque horseman, and being desirous of procuring his acquaintance, I studiously offered him the various attentions which men observe to those they court. But the Sicque received my advances with a fixed disdain, giving me, however, no individual cause of offence, for his deportment to the other passengers was not less contemptuous. His answer, when I asked him the name of his chief, was wholly conformable to the observations I had made of his nation. He told me (in a tone of voice, and with an expression of countenance which seemed to revolt at the idea of servitude) that he disdained an earthly superior, and acknowledged no other master than his prophet.” (2)

† For fuller information on the Sikhs, consult Forster's Travels, and Sir John Malcolm's Sketch.

(1) Sir John Malcolm's Sketch of the Sikhs.

(2) Forster's Travels, 8vo. vol. i. p. 329.

to that of many European nations. During the government of Lord Minto, and by the direction of that distinguished person, Mr. Elphinstone was charged with a mission to the court of Caubul. Political motives, arising from the possible invasion of India by Napoleon, and the alliance entered into between France and Persia, and the known endeavours of the Imperial Government to effect a good understanding with the states of Western Asia, would appear to have been the causes of this embassy, the preparations for which were made at Delhi with a magnificence extraordinary even in the East. It was intended to impress the Dooraanee monarch and his court with an extreme admiration of British wealth and power. The expectations of the deputing parties, however, we should suppose, from the dazzling splendour that surrounded the person of the Afghaun sovereign, and the ambassador's observation of the general costliness of domestic economy among the nobles at Peshawer, (the second city of Caubul, and that in which Mr. Elphinstone received audience of his majesty) must have been disappointed very considerably.

Mr. Elphinstone has divided his work into two parts—the *first* and shortest embracing the relation of his journey to and from Peshawer, beyond which city the distracted state of the country prevented him from proceeding; the *second* and most valuable, containing a regular, admirably digested, and minute account of the geography, productions, animals, &c. of Caubul; the inhabitants, their dispositions, manners, attainments, &c.; the tribes composing the population; the dependant provinces; and lastly, the royal government. Five appendices are added; the *first*—a history of the Dooraanee monarchy, from the foundation by Ahmed Shauh to Shauh Shuja, the sovereign in possession when the English envoy arrived at Peshawer—the *second*, a narrative of a journey into Caubul by one Mr. Durie, a native of Bengal, written at Mr. Elphinstone's request; the *third*—an account of regions bordering on the Afghaun dominions; the *fourth*—an extract from Lieut. Macartney's geographical memoir on Caubul; the *fifth*, a vocabulary of the Pushtoo language, the general idiom of Afghaunistaun, and apparently distinct from any other spoken in India. Such is the general list of the contents of Mr. Elphinstone's valuable and interesting work; but to impart to the reader any thing like an adequate idea of its great merits, the mass of information of almost every description which it includes, the correctness and clearness of its arrangement, the sound and discriminating judgement so conspicuous throughout the volume: the masterly manner, in brief, in which the author has managed a subject at

once so extensive and complex, and the exemplary modesty which renders him so anxious that his excellent qualities and attainments may not be over-rated, would require more space than our limits can possibly allow; for satisfaction on all these important particulars, we must refer to the work itself. We shall conclude this article by condensing so much of Mr. Elphinstone's matter as seems sufficient for the establishment of our general proposition—that the progress of liberal principle in Asia is neither dubious nor dilatory.

Afghaunistaun contains within a loosely-calculated circuit of two thousand miles, more or less, a population of fourteen millions.

The name and importance of the Afghauns appear very conspicuously in the early periods of the modern history of Hindûstaun. The territories inhabited by that brave and rising people extend in the form of an imperfect circle, the western section of which is composed of some of the eastern provinces of Persia, the oriental including the conquered parts of Hindûstaun, and the northern stretching over the snowy peaks of Hindû Kosh, (or Caucasus) into the regions of Tartary. A line carried from the southern to the northern limits, and again to the western confines from the eastern boundaries, may be conceived as the general diameter of a circumference of two thousand miles. The ranges of Hindû Kosh proceed in irregular lines from the north through nearly the whole of this tract. The country is divided between mountain and valley, though many plains of considerable extent (among which those of Caubul and Peshawer are pre-eminently fertile and beautiful) intervene between the arms of Caucasus, and afford space and pasture to the wandering tribes. The Sind and its branches are the principal streams; but innumerable rivulets, formed by the melting of the snows in the superior cavities of Hindû Kosh, amply suffice for the purposes of irrigation in those parts of the country that are deficient in great rivers. CAUBUL, PESHAWER, Ghaznah, Candahar, and Heraut, are the principal cities; and if the population of Peshawer be taken as the criterion of the number of inhabitants in the other towns, we shall find that about 1-28th of the whole population of Afghaunistaun is accustomed to the more refined manners of cities immemorially celebrated as seats of Asiatic politeness and science. The climate is healthy, and by no means subject to the depressing and overpowering heats of the Indian heavens; but the monsoons rage with awful violence, and during the periods of their stay, the sheety rains and the raving winds transcend the wildest storms of European countries. The productions of

both hemispheres abound and flourish in the generally rich soil and temperate atmosphere of Caubul.

Afghaunistaun has seen the rise in her bosom of the most powerful Mooslim states. To Hindûstaun she has sent her colonies of conquerors and kings, and but for the superior strength and fortune of the descendants of Timbur, the present shadow of an emperor might have been an Afghaun, instead of a Mongul. On the west they have pushed their victorious arms into Iraun, and the expulsion of the Sefies was the work of an Afghaun mountaineer, in whose name the Khootba resounded in the musjids of Ispahaun—and whose dynasty gave way only to that mighty chief, who, from the humblest obscurity, burst forth into greatness and renown—and bound the diadem of Persia on the brows of a hero—and sent out afar the tidings of his exploits, and called up the reverence of the East for the name of Nadir. Previously, however, to the appearance and reign of Ahmed Shauh, the Afghauns, though thus powerfully interfering in the concerns of circumjacent states, and held to be formidable neighbours by the most potent sovereigns of Persia and Hindûstaun and Tartary, had not permanently established their dominion over the region now comprehended within the boundaries of Caubul. The form of their society, favourable to the achievement of foreign conquests, was wholly hostile to the establishment at home of a great and well-settled empire. The division of the nation into tribes, between whom the bonds of friendship and alliance were seldom strong, or for any considerable time lasting, confined the attention of the clans and their chiefs to the peculiar interests of their own particular communities:—civil dissensions would, of course, frequently occur between societies, whose views and enterprizes must so often clash—and the weaker party yielding to the stronger, vented its resentment on, and procured a settlement in, the territories of its less martial neighbours. The authority of their chiefs might depend, in some measure, on their personal character; but their legitimate power was confined within very narrow limits. As the administrators of justice, they were the constitutional depositaries of the law, and dispensers of rewards and punishments:—in disputes arising between members of the community, it was permitted, nay, it was almost imperative upon them, to interpose their respectable influence, and endeavour to assuage the animosity of the contending parties, and prevent, by amicable compromise, the fierceness of the quarrel from degenerating into a bitter and long-lived and incurable feud. But when any plan or enterprize touching the interests of the tribe at large, and

to execute which the efforts and resources of the community would be required, was in agitation, the chief was under the wholesome and indispensable necessity of convening the members of the clan, and taking the sense of a general council on the expediency of the measure in deliberation.

Such was the domestic polity of the Afghauns till the death of Nadir Shah. The assassination of that extraordinary potentate gave birth to an order of things considerably different. The civil wars that convulsed Persia on the demise of her late monarch would not permit the candidates for the throne to attend to the security of the distant dependencies of the empire. The Khaun of the Dooraunees, the most illustrious of the Afghaun tribes, was young, and brave, and ambitious; he aspired to free his compatriots from the yoke of foreigners, and the reward he proposed to himself was the sovereignty of his country. Those glorious scenes on which the eyes of ambition delight to dwell, floated before the vision of the daring and undazzled aspirant. His vigorous and undaunted mind contemplated the perils of the enterprize—and despised them. His sagacity indicated the measures proper to accomplish his object—and he embraced them. The hatred of the Afghauns against the Persians was political and religious;—as their oppressors, they detested them—they abhorred them as schismatic. This disposition the Khaun rendered the lever of his designs. By his deeds of arms he drew upon himself the observation and applause of his countrymen;—his victories, gained at the head of his tribe, over the late conquerors and lords of Afghaunistan, excited their grateful enthusiasm; the spirit of an avenger seemed enshrined in the frame of Ahmed, and it required but slight persuasion to induce the people and their leaders to choose a hero for their king.

The deliverer of his country was the first monarch of Caubul; but those who should infer from the establishment of a regal government, that the Afghauns dropped at once from the heights of independence to the depths of slavery; that having enjoyed for centuries the liberty,—somewhat licentious;—and the manners,—somewhat rude,—of a turbulent but high-souled people,—they were suddenly metamorphosed by the spells and incantations and mighty magic of royalty, into the servile vassals of an overbearing despotism, would be, indeed, wonderfully deceived. The spirit of independence inherent in that noble and firm-minded people, and which their martial habits, and domestic manners, and laws, and customs, all powerfully contributed to foster and nourish, was at least equal to the grateful admiration they entertained of the

merits of Ahmed. Raised to a throne by a nation to whom the name of king was a strange word, that politic sovereign was too wise to imitate the system of tyranny and spoliation so generally in vogue with Oriental princes. A revenue sufficient for the expenses of the state, and its punctual payment,—the appointment of magistrates,—the establishment of a national army,—the choice of viceroys and governors of provinces,—the selection of ministers,—and, in general, the disposal of all stations of trust and honour in the government of the kingdom—these appear to form the principal features and privileges of the monarchy as founded by Ahmed. But all these provisions for the moderate power and dignity of the prince were not suffered to lead to any undue encroachment on the rights, well understood and strictly guarded, of the people. The clans still continue to enjoy their distinct and separate systems of government and jurisprudence. The Khauns of the tribes are occasionally, it may be, appointed by the king—but this, when it occurs, is an affair that requires considerable delicacy; and he, whom the voice of the clan pronounces to be best adapted to the office, is the person on whom it will be most prudent in the sovereign to confer it. All affairs of general interest and importance are still discussed in open *jeerga*, or council, and decided upon by a majority. No acts of summary punishment or capricious cruelty, either in the monarch or the heads of tribes, are authorised, or can be committed with safety. The Khauns are, indeed, rather considered in the capacity of magistrates, than regarded as political rulers. Literature is cultivated and encouraged; some even of the abstruser branches of science are beginning to be enquired into and known, and the condition of the softer sex is much superior to what is observed in other parts of Asia. The recent and existing distractions of the state have not, Mr. Elphinstone tells, stopped the career of improvement. Works of public convenience and utility are actively proceeding. The Afghauns, like the Sikhs, are rapidly ascending, we imagine, the steps of civilization. The present tumults will, we trust, terminate in the *election* to the throne of some new AHMED, who will collect and consolidate the scattered and fluctuating energies of Afghaunistaun, and, with a resolved heart and a vigorous arm, give them a direction auspicious to the prosperity and grandeur of his people, and send down his name to posterity embalmed in the tears and admiration of his country.

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ART. II.—*Thirty-Four Sermons on the most interesting Doctrines of the Gospel, by that eminently great Divine and Reformer, MARTIN LUTHER: to which are prefixed, Memoirs of his Life, by Philip Melancthon; some Account of his Controversy with Erasmus, and a Variety of Facts and Circumstances which exhibit his manly Disinterestedness and exalted Benevolence.* 8vo. Pp. 363. Gale and Fenner. 1816.

THE great cause of which Luther was at once the mover and the establisher, the signal energy and perseverance which he displayed in its behalf, his talents, his piety, his intrepidity, his zeal, together with the vast benefits which have resulted from his exertions, combine to stamp his name with an imperishable renown, and to secure to it the veneration of every enlightened and thinking age. Born in an obscure condition, early addicted to the prevailing bigotry of the times, surrounded with all the incentives to intellectual prostration which the arts or ignorance of a monastery could furnish, Luther had to encounter every species of impediment, and the most formidable, because the most superstitious, of all prejudices. The lazy and obsequious discipline of the religious institutions, the inherent tendency of which was to withdraw the mind from inquiry, presented serious discouragement to the mere exposure of spiritual abuse, and to the mere suggestion of spiritual reform. The usurpation of the Church, combining every thing odious in principle with every thing frightful in tyranny, had arrived at a power so enormous, was supported by influence so extensive, and formed of materials so closely knit together, as to apparently preclude the possibility of successfully attempting any innovation, of safely opposing its sway, or of indulging any well-grounded hope, that he, who should undertake either to question its doctrine or resist its authority, would meet with auxiliaries sufficiently numerous to afford encouragement, or find himself secure against speedy and unavailing martyrdom. But this illustrious man, endowed in a most extraordinary degree with sagacity, boldness, and anxiety for the diffusion of truth, commenced and concluded his career, unappalled by difficulties, unshaken by denunciations. Throwing off the abasing yoke which before fettered and prescribed the operations of his mind, and determined to think for himself, (a privilege to which in that age of mental enthrallment very few dare aspire) he detected the gross errors and inveterate frauds which priestcraft had interwoven with the genuine canons of Christianity. The moment of detection was the moment of action. Fresh scrutiny begat fresh hostility; and, defying the vengeance of that power which

awed the mightiest potentates into subjection, reckless of personal dangers and sacrifices, he pursued with incessant ardour the great object he resolved to attain, and achieved a Reformation, which, whether it be regarded in its important effects on religion, or in its salutary operation on the civil condition of mankind, must ever be held up as a monument of glory to its author, as a memorable instance of what may be compassed by individual and unassisted effort, and as the grand event to which we must trace the moral and intellectual progress of modern society.

The predominant qualities of Luther's character appear to have been—invincible constancy to his opinions, and immitigable enmity towards his adversaries. Distinguished as were his wisdom and penetration, his piety, and his virtue; these were the master attributes of his soul. From the moment which gave birth to his new faith, to that in which he resigned his earthly existence, not only did they never desert him, but unintermittently preserved their ascendancy. Every artifice of hypocritical lenity, every menace of bigotted fury, every remonstrance, every violence, was spent upon him in vain. This was the great source of his triumph. Purity of doctrine and excellence of mind, would of themselves have proved fruitless. The gigantic power of the Romish Church was erected upon too solid a basis to be shaken by such agents. Relying on the implicit reverence universally paid to its pretended infallibility, and fortified, in addition to its own strength, by the united temporal authority of all Christendom, that tremendous and baneful dominion was to be humbled only by the sternest and most inflexible opposition. To crave its indulgence, to temporise with its imposture, would alike have been fatal to Luther. His attack was, therefore, bold, direct, and pertinacious; never allowing himself to be turned aside either by subtlety or intimidation.

This spirit of intrepidity he exemplified in his writings no less than in his actions. In an epistle addressed to Leo the Tenth, he thus expressed himself: "I have resisted, and shall continue to resist, what is called the Court of Rome as long as the spirit of faith shall live in me. Neither your holiness, nor any one will deny that it is more corrupt than Babylon or Sodom, and sunk, as far as I understand, in the most deplorable, desperate, and avowed impiety. I lament that under the sanction of your name, and under the pretext of the good of the Church, the people of Christ should be made a laughing stock. Not that I attempt impossibilities, or expect that the endeavours of an individual can accomplish any thing in opposition

to so many flatterers in that Babylon replete with confusion. But I consider myself as a debtor to my fellow men, for whose welfare it behoves me to be solicitous, so that those pests of Rome may destroy a smaller number, and in a more humane manner. During many years nothing has been poured on the world but monsters both in body and mind, along with the worst examples of all worst actions. It is clear as day that the Church of Rome, in former ages the most holy of churches, has now become a den of robbers, a scene of prostitution, the kingdom of sin, death, and hell, so that greater wickedness is not to be conceived even under Antichrist himself."

But the most eminent instance of his courageous zeal is to be found in the promptitude and vigour with which he acted, on the promulgation of the papal bull issued in consequence of this letter. Contemning the maledictions thundered forth in that document, and placing himself at once upon a defying equality with the Sovereign Pontiff, he exclaimed, "The die is cast, and I despise equally the fury and favour of Rome. Never will I be reconciled or connected with them. Let them condemn and burn my books—I, in my turn, so long as I can procure fire, will condemn and burn publicly the whole pontifical code." This promise he fulfilled. He publicly and formally burned Gratian's Abridgment of the Canon Law, together with some others, and the bull of Leo, in the presence of a vast concourse of spectators.

Never shrinking from the great task he had undertaken, he not only assailed the citadel of Catholicism itself, but attacked the minor batteries which rose up in clusters in its defence. His vigilance and his activity never slept. Though beset by numerous and powerful enemies, his fortitude kept pace with every difficulty. Did the councils of the Church summon him before them to compel the recantation of his opinions—he openly questioned their jurisdiction, and rejected their demands, even with contumely. Did an ecclesiastic, or suborned layman, publish a work, either in answer to or reflecting on any one of his disquisitions—immediately he produced a reply which, blending irony with argument, inflicted a wound at once severe and subduing. Under the pressure of the mighty power he stood opposed to, the phalanx of interest set in motion against him, the perils and embarrassments he had to contend with, an inferior spirit must have sunk. But it was the transcendent and characteristic feature of Luther's mind to rise in proportion to the magnitude of the danger, and on all occasions to display an energy corresponding with the vehemency of the attack.

The present collection of sermons, delivered in the course of

a long and arduous ministry, we hail with sincere applause—an applause springing from the twofold feeling of consciousness of their intrinsic excellence, and veneration for the character of their author. The merit which they most conspicuously possess, consists in a compressed but comprehensive view of the leading doctrines of the gospel, incorporated with enlightened precept and sound practical instruction. This was the necessary result of the plan of theological study adopted by Luther. Deriding the formulæ of convocations and synods, and refusing to enlist under the banners of dogmatical schoolmen, he took as his only guide the sacred volume itself. He made that the foundation of his faith, the well-spring of his consolation, of his hope, and of his strength. The system he found there so clearly developed was nearest his heart, and became integrated with himself. Hence, in his discourses he never strayed from scriptural authority; he never ventured upon hypothesis. But relying wholly on the authentic revelations of the Divine Will, the only true and availing source of spiritual knowledge, he strove to embody and set forth their principles unalloyed with the suggestions of human reason.

In his eloquence, Luther was plain and unornamented; endeavouring rather to present a clear and intelligible exposition of his subject, than to array it in the attractive dress of rhetorical figure and declamation. The theme, and the theme alone, was the great object on which he was intent; and, under the just impression that that ought to engross the full attention of his auditors, as it did in truth his own, he was little solicitous to fascinate the ear either by the melody of a cadence, or the roundness of a period.

The following passages will sufficiently evince the propriety of these remarks. They are extracted from the sermon entitled “The Sum of a Christian Life,” one of the most elaborate as well as most able of his literary performances. After descanting pretty largely upon his favourite tenet—salvation by faith in Christ—he says,—

“Now the law (as it hath been sufficiently declared) requireth such a heart as hath a good conscience before God. How therefore do we obtain such a conscience? This is the question and the cause, whereof the controversy is. Truly it cometh not hereof, because thou teachest the judgment-seat, that is, the law, but from hence, for that we have a pure and unfeigned faith, which layeth hold of Christ, in whom it most fully obtaineth all things which the law requireth. So at length all things are brought to pass in me, having a good conscience, inasmuch as I am now made righteous and justified before God. For although that

many things be as yet found wanting in me, yet he standeth on my side, who hath so much righteousness as wherewith he is able to supply both mine and all men's defects. Thus we shew the way whereby we are made righteous before God, when as they, when they teach best of all, shew only the way to attain to honesty, and righteousness, which is of force and value before men, contending that it ought to be of force before God also, mingling together all things in one, inasmuch as they have no certain knowledge thereof, understanding not what they say or what they affirm. For to what end tendeth this thy immoderate cry? 'He that will enter into life, let him keep the commandments,' &c. in which words thou shalt not shew the way to attain righteousness; for descend a little into thyself, and examine thyself diligently, then shalt thou find thyself to have been in time past conceived and born in sins, and to live in the same now, and not able to perform that which the law requireth.

"Why therefore doth thou seduce others with vain words, saying, be thou righteous, and thou shalt be saved, which is to no purpose, neither followeth there any fruit thereof, the way being not shewed by which we attain to justification? I hear the words well, what things the law requireth, but how shall we attain unto ability to attain them? Then speaketh thou to me again, and sayest, thou must do good works. But how shall I stand before the judgment of God, if I have long and much wrought good works, and am righteous before men, as thou teachest me? How shall I be certain, that I seem such a one to God also! For here my heart and conscience are ready to witness the contrary against me. Howbeit I should have been thus taught of thee, as St. Paul commonly teacheth, that righteousness must proceed from faith unfeigned, and before all things the mercy-seat must be laid hold of, from whence all things that are wanting in us are to be taken. And so indeed these words, keep the commandments of God, are rightly to be understood. For the law requireth perfect righteousness in thee, being of force as well before God as before men; thou having obtained this, go forth into the company and assembly of men, and exercise love, and do good works.

"By this order and means, something is brought to pass, and such sayings of the scripture are fulfilled. For so man doth that which the law requireth, first, before God, not by his own strength of virtues, but by Christ without whom we can do nothing before God; and secondly, by his own endeavour before men, and he is now perfectly righteous, inwardly by faith in Christ, and outwardly also by his works, yet so that there is no place among men for mutual pardoning of offences. Therefore the righteousness of Christians doth much more consist in forgiving, than in their own works. Those vain praters do pervert the order of this doctrine, and without preaching of forgiveness, do teach that works only are to be urged. Lo, thus St. Paul reprehendeth the error and ignorance of them which speak much of the law,

and repeat it in daily sermons, and yet they themselves do not understand to shew the way, how the law must be fulfilled, knowing nothing so well as to babble forth and often to repeat these words, that the law, the commandments are to be kept, if thou wilt be saved, good works must be done, &c. As they do at this day, fill all books with such confusion of words, and in all sermons uttering nothing else, than such vain babbling, which they themselves understand not. But they never say a word of those things, whereof St. Paul here speaketh, namely, of the sum of Christian doctrine, how love must flow out of 'a pure heart, a good conscience, and faith unfeigned,' they say no more, but 'keep the commandments.' They levelling at the true mark do never hit it; therefore they corrupt and falsify all things, love, the heart, the conscience, &c. For the head of the fountain is wanting, that is, sincere faith, which if it be not right and sound, all things must needs be corrupt, which shall flow and proceed from it. And whatsoever they teach, it is a conceit of their own imagination, and like to delusions, not unlike also to those things, that are seen through a lattice or glass, which resemble the colour of the clear glass, and yet indeed are not of that colour. They think that God will regard them, when they live so before men, as it seemeth good to their obscure opinion; but if God were of that opinion, he might then have well kept still Christ and the gospel; for what need or necessity should move him, to send Christ from heaven, who should purchase that unto us with his precious blood, which we ourselves have before with us? He surely should be the foolishlest of all men, which would pour forth a precious treasure, which no man needeth.

"Thus thou seest how these men teach their own dreams, whereof they themselves know or have tried no certainty, neither do any thing else but fill men with errors, being not able to declare, how that which they teach is to be attained unto. They draw men unto works, whereby they confirm them in their old nature and custom, out of which they were to be drawn. These truly are grievous and odious men, and not unworthily sharply accused and reprehended of St. Paul: and it appeareth that they were of no small authority and estimation, seeing that he pronounceth of them, that they were called and would be counted doctors of the law, and far greater and worthier than the apostles themselves. Wherefore we must endeavour to lay up and print this text even in the bottom of our heart, for it is excellently well ordered, and is pure and perfect doctrine, teaching how we must be righteous before God and men, as the law requireth, that these three may be as it were conjoined in us, namely, a pure heart, a good conscience, and faith unfeigned; and that our life may flow out of all these, and be occupied and led in them, then have we attained, and fulfilled the meaning of the law.

"Howbeit we must most diligently take heed, and endeavour

to draw Christ unto the law, who is the end and fulfilling of the law, and our righteousness and fullness before God, which we find not in ourselves, and without faith shall never find, although the law be taught and often repeated without understanding and knowledge: and these things may suffice to have been spoken at this present for the exposition of this place." o.

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ART. III.—*Memoirs of Military Surgery*. By D. J. LARREY, M.D. and Ch. Inspector-General of the Medical Department of the French Armies, &c. Containing the Practice of the French Military Surgeons, during the principal Campaigns of the late War. Abridged and translated from the French by JOHN WALLER, Surgeon of the Royal Navy. In Two Parts. Part I. 8vo. Pp. 267. Cox and Son. 1815.

AN abridged translation of the Baron Larrey's celebrated memoirs of military surgery cannot fail to be an acceptable present to the British practitioner; whether he wish to compare the actual state of the science in two rival countries, and the progress which it has made in the course of such long-continued and extensive warfare; or to gather the fruits of the Baron's personal experience during an active discharge of his official duties, for a space of two and twenty years. It is natural to expect, that even a single individual, so long employed in the service of camps and hospitals, should have collected a pretty ample fund of observations on the subject of his profession: how much more then may we not look for, at the hands of a man who, like M. Larrey, has had the direction and superintendence of the surgical department in large armies; who has not only had a large proportion of cases under his own immediate care, but has been in the habit of receiving from his inferiors, reports of every important occurrence which fell under their particular observation. In truth, the reader will not be disappointed in his expectation of finding in these memoirs a valuable collection of interesting facts, and a system of practical rules for the management of various surgical affections, founded on the sure basis of experience; but we cannot in our conscience believe, that any well-educated British surgeon will, after perusing this work, acknowledge the justice of its author's vain-glorious boast, that the French surgery is superior to that of any nation on the face of the earth.

Mr. Waller intends to comprise in one volume the whole of the matter most interesting to professional readers, which in the original is diffused through three tolerably large octavo vo-

lumes, mixed up with a good proportion of military and topographical details: these are omitted in the translation, excepting such only as were necessary to introduce, connect, and illustrate the several subjects which are in succession treated of in the course of the work. This arrangement is obviously to the advantage of that class of readers, for whose use the publication is principally designed; and we believe that the public in general would chuse to read the history of those eventful campaigns, in which M. Larrey was an actor, any where rather than in a system of military surgery.

If we are to pronounce judgment on the merits of the translator, from the partial exhibition which he has hitherto made of his performance, we must do him the justice to declare, that we have very little fault to find with him: the faults observable in his style may almost all, with the exception of a few trifling grammatical errors, be ascribed to a too great solicitude about brevity of expression; the same cause has restrained him from multiplying his notes to that extent, which the ability displayed in his preface would lead us to wish for. A table of contents is a *desideratum* which will probably be supplied in the concluding portion of the work.

The following are the principal topics discussed in the part at present under review, viz. the endemic ophthalmia of Egypt, traumatic tetanus, plague, yellow fever accompanying gun-shot wounds, hepatitis, atrophy of the testes, leprosy, elephantiasis, sarcocele, scurvy, hospital gangrene, disease of the vertebrae and of the large joints, moveable cartilages in the joints, amputation, gangrene from congelation, and plica polonica. From this list we select two articles, for the purpose of making a few remarks upon them, and shall afterwards extract some of those passages which appear most likely to interest the general reader.

That diseased state of the vertebrae, particularly described by Pett; of the hip-joint, by Ford; and of the knee, by Russell and others;—consisting of caries of the bone, with ulceration and abscess in the surrounding soft parts, is spoken of by M. Larrey as “the effects of the rheumatic habit of body on the fibrous and osseous systems.” What title such an affection can have to be considered as the product of a “rheumatic taint,” is by no means evident; nor is the utility of such an hypothesis at all more conspicuous: “I am of opinion,” says Larrey, “that the *rheumatic principle*, without doubt by its deleterious properties, deprives the *fibro-cartilaginous substance* and the osseous vessels of their vitality.” But what instruction is conveyed by this sentence? What is the nature of

the rheumatic principle, which is possessed of such deleterious properties? Or, who ever heard of rheumatism ending in ulceration? If you extend the signification of terms beyond their ordinary acceptation, there is an end at once of all precision in language; we may use the same words, but we no longer agree in the interpretation: in short, this is one instance, without doubt, amongst many others, in which the Baron descends considerably, when he quits the simple and direct path of observation for the more intricate mazes of speculation.

Our author's treatment, however, of this disease, whether it be called scrofulous or rheumatic, is very similar to that which has been found most successful in this country; and some of his remedies deserve more attention on this side the water, than they have hitherto received; particularly the burning by moxa, and the actual cautery. He commonly opens the abscesses, which arise in these cases, by running a red-hot knife through them, and afterwards assist the evacuation of their contents by the application of a cupping glass. Mercurial frictions, as near as possible to the seat of the mischief, and repeated every fourth or fifth day, are said to have been of great service, and to have contributed principally to the cure.

The other article, which affords us some room for animadversion, is the memoir on the plica polonica; in which we observe several apparent inconsistencies, and some very questionable assertions, which, taken along with corresponding passages in other parts of the book, persuade us that M. Larrey is unacquainted with the improved doctrines concerning syphilis, which have of late years been pretty generally disseminated in this country. He tells us, that the plica, or trichoma, was brought from Asia into Poland by the Sarmatians, and that "the change of climate and regimen ought necessarily to have changed the nature of the disease they were in possession of: it was, *without doubt*, a syphilis, similar to that which we have seen in the interior of Egypt, and the origin of which appears to mount up to the remotest antiquity."

In the next paragraph, a much disputed, and very disputable question is dismissed in the following summary manner: "It cannot indeed be disputed that syphilis existed on the ancient continent, as well as the small pox, long before the discovery of America. The proof of it may be found in a great number of authors, *the reference to which I shall dispense with.*" The fact is, M. Larrey seems never to have any doubts at all himself, and that is perhaps the reason why so many of his readers have presumed to entertain their own doubts: we are really

sorry to say, that all the medical officers of the British army in Egypt and in Spain, with whom we have had an opportunity of conversing, concur in declaring, from their own knowledge, that the statements of this author are not entitled to implicit confidence. But to proceed—

“ Dr. Lafontaine, (he says) at Warsaw, shewed us a great number of persons, almost all Jews, affected with the plica, who had experienced, or who still laboured under the symptoms such as those we have reported, and which I recognized to be venereal or scrofulous. We may infer from this, that the trichoma is nothing else than a syphilitic affection, or a scrofulous affection, more or less concealed, either acquired or hereditary; diseases very common in this country, where they have existed, as we have observed above, time immemorial.”

So we now have it made out to be either a syphilitic or a scrofulous affection, and therefore we may venture to assert that it is neither the one nor the other, but probably the offspring of filth and inattention; which, after all, seems to be the author's own real opinion; for he subsequently says, “ We are convinced that the plica is a factitious local affection, almost independent of many other affections from which it has been made to proceed;” and that the Polish soldiers, who are compelled to cut off their hair, and to pay proper attention to cleanliness, are never affected with the plica.

We shall commence our extracts with a picture of desolation, which, dreary as it is, presents some features of a grand and awful nature, well calculated to excite serious emotions in the heart of the spectator, and strongly to remind him of his own mortality.

“ On the 22d of December (1798) I received an order from General Buonaparte to accompany him with his staff to Suez; where we arrived after three days' march, having traversed an immense dry desert, where only one single tree was to be seen. The road through this desert was traced out without interruption by the bones of men and animals of every kind. If the bodies escape the eagles and vultures, who quickly dissect them and transform them into skeletons, the sand and the burning heats dry them up, and reduce them to the state of a mummy. These bones excite the most gloomy ideas in the mind of the traveller: for if he should be destitute of water and provisions, he sees beforehand the fate that awaits him in the midst of a desert to which he can discover no limits.

“ In traversing these deserts we experienced the extreme difference of temperature between the day and the night, during which the cold was so excessive, that it deprived us of sleep.

We were obliged to keep ourselves constantly in motion; for no sooner were we asleep than our limbs became benumbed. However, necessity producing industry, we contrived to collect heaps of bones together, and to set fire to them. We had some trouble at first to make them light, but accomplished it in the end."

On the return of the army from Syria, before arriving at Sálchych, they fell in with some wells or basins of a sweet muddy water, such as they afterwards found in the deserts of Lybia, "filled with little insects, amongst which there exists a species of leech, which appears very similar to that found in the Island of Ceylon. Although it is not naturally any thicker than a horse-hair, it is capable of acquiring the size of an ordinary leech gorged with blood. It is of a blackish colour, and presents nothing peculiar in its shape." The soldiers, overcome with thirst, drank these waters with avidity, and many of them experienced great distress in consequence of the leeches fixing in their throat, and irritating the top of the larynx to such a degree, as excited violent cough, with difficult respiration and deglutition, accompanied by frequent hemorrhages: the symptoms were relieved by extracting the leech, when it could be reached by a pair of forceps, or by causing it to quit its hold by means of gargles of vinegar and salt-water: in a few instances, however, the accident proved fatal.

The singularity of the wound, related in the following case, induces us to give the history entire.

" Michel, a private of the 32d demi-brigade, received a gunshot wound on the 21st of March, 1801. The ball entered by the angle of the jaw, traversed obliquely the throat, and passed out at the jugular region of the opposite side. The base of the tongue was furrowed, and the epiglottis carried away. The patient spit it up after the accident, and shewed it to the surgeon who first saw him: the truth of this fact will appear from a narration of the symptoms.

" The patient suffered little; but his voice could with great difficulty be heard, and in a hoarse and very feeble manner. When he attempted to swallow for the first time, he fell into a convulsive fit of coughing, threatening suffocation, and accompanied with vomiting. Being tormented by the thirst, which the extreme heat of the season, and the irritation of the wound produced, he incessantly renewed his attempts, and always with the same results. He passed four days in this miserable condition. He already experienced violent uneasiness of the stomach; continual watchfulness; the pulse small and accelerated, and the emaciation began to be very visible.

" Such was the state of the patient when I saw him on the fifth

day. After questioning him on the circumstances that had occurred since the accident, trying to make him drink, and examining the interior of the mouth, I became convinced that the cause of his suffocations depended upon the permanent opening of the glottis, the covering of which had been carried away by the ball; an accident certainly very singular, and which I believe to be unique. The prognosis of this wound was unfavourable; and there is no doubt, had the patient been left to the sole resources of nature, but he had perished in the course of a few days. The indications were not difficult to attend to: the most urgent was to appease the hunger and thirst of this honourable victim; and it is all that art could attempt in such a case. I was fortunately provided with a tube of elastic gum for introducing into the œsophagus, by the aid of which carefully introduced, I sent into the stomach of the patient, first, a small quantity of cooling drink, and afterwards some excellent broth.

"I repeated this operation before the surgeon in attendance, who took care to repeat it as often as circumstances should require. I watched carefully the progress of this wound, and had occasion to convince myself of what M. Desault has remarked, that the sensibility of the mucous membrane of the larynx is relative. Thus the slightest drop of any liquor whatever introduced into the larynx, provoked in an instant all the symptoms we have described; whilst the introduction of the tube into this organ incommoded *no longer than while* [should it not be, *no more than when*] the instrument is engaged in the pharynx; and by reason of this analogy of impression some blunders were made at first: there was no being assured that the tube had passed into the larynx and not into the pharynx, but that the first drops of liquid that fell upon it, caused the patient hastily to push away the hand from which he expected relief, being seized with a suffocated cough, which sometimes put him in the greatest danger.

"The passage of the air, as pointed out by authors, is not a certain sign of the tube being in the larynx, for it was found to pass the same when it was evidently engaged in the œsophagus.

"In order to avoid this inconvenience, I directed the tube horizontally backwards till it touched the back part of the fauces, and pushed it gently on in that direction, obliging it to curve itself slightly, in order to enter into the pharynx; and that I might not be mistaken, I began always with passing a very few drops of liquid at a time, the deglutition of which assured me of the easy passage of the rest. In the contrary case, I changed again the direction of the tube until success was obtained, which became certain when I conducted it into the throat by the assistance of the finger.

"This plan, persisted in for a long time, saved the life of this soldier: the wound became clean, furnished very little discharge, and cicatrized readily; but the difficulty of swallowing continued always, and his speech was only restored after a considerable lapse

of time, and then in a very imperfect manner. At the end of about six weeks he was able to swallow without any conductor, a small quantity of thick panada; the first efforts at deglutition were extremely painful, but they became easier in the end; and on his return to France he was able to swallow rice made very thick, which he prepared in the form of bullets. It appears that these kind of aliments cleared the glottis, which they constantly encountered, only because they were of a consistence sufficiently solid, and presented a sufficient bulk to slip over its edges without being able to enter it. In placing this soldier among the invalids, I gave him an express certificate, that he might receive the kind of aliment necessary for his situation. The functions of speech and deglutition were in the end perfected, without doubt, because the *arytenoid* cartilages have in part supplied the place of the epiglottis, from their developement and expansion."

The musket balls of the Turks and Arabs, according to our author's description of them, must occasion much more terrible wounds than those employed by European troops: they have attached to each of them a pedicle of iron or copper, which is united with the lead when cast. "This iron wire, which is about an inch long, enters into the cartridge; sometimes it unites two balls together. They were beside ragged, and of a larger calibre than those of our pieces."

The nature of those injuries, which frequently occur in a field of battle, without any visible external hurt, have often been the subject of discussion among natural philosophers as well as military surgeons; and whilst some have attributed them to an impulse of the air, vulgarly styled "the wind of a ball," others have considered them as the effect of electricity, accumulated by the ball in its passage through the air, and discharged through the first conductor which it approaches. The opinion of M. Larrey seems to be most consonant to reason, and best supported by observation: his ideas on the subject are explained in the following passage:

"The different movements which a ball experiences in its course, and the elasticity of the skin, will explain to us by what means those internal injuries happen without any external solution of continuity, and frequently even without ecchymosis. The ball moves through a given space in the rectilinear direction imparted to it by the power which propelled it. If at this instant it should meet with any part of the body, it would carry it off in an extent proportioned to its bulk; but the ball, after having run through a certain distance, experiences, by the resistance of the air and attraction of the earth, a deranged movement, which makes it turn on its axis in a diagonal direction.

"When it approaches the end of its course, if it should chance

to encounter any part of the body of a rounded shape, it runs over a great part of its circumference in consequence of its curvilinear motion. It is likewise in this manner that the wheel of a carriage acts when it passes obliquely over the thigh or leg of a person lying upon the ground: in this case the consequences are the same as those we have just spoken of. Those parts that are most elastic yield to the bruising body, and those which offer resistance, such as the bones, tendons, muscles, and aponeuroses, are fractured, ruptured, and torn. By the same cause too it sometimes happens that the viscera are lacerated."

We are tempted to transcribe the remarks of the author on the gangrene arising from excessive cold, which he witnessed in Poland; because it is one of those subjects, on which we conceive it desirable for every one to possess so much information as may secure himself and his connections from the fatal consequences of ignorance and improper conduct. And though it is certainly unnecessary to remind the Faculty of the part they have to act on these occasions, it is probably by no means superfluous to impress on many others the salutary cautions which are here given. After describing the phenomena of the gangrene, M. Larrey assures us that—

"It did not appear till the moment when the temperature was suddenly elevated, from a very low degree, to several degrees above the freezing point. I am of opinion, that unless the persons submitted for a very long time to the influence of cold, should remain in a state of perfect inaction, until asphyxia took place, or unless a second sedative or narcotic cause should act in concert with the cold interiorly, such as drunkenness, &c. I am of opinion, that partial or general death cannot take place during the continuance of the extreme cold.\* In fact we have seen travellers cross the Alps and the Pyrenees during the most intense cold, without meeting with any accident, whenever the temperature experienced no change. I have had the opportunity of ascertaining this truth myself. The Poles choose the most constant period of the frost to undertake, with their sledges, the long and arduous journies into Syberia: these voyages are dreaded whenever the temperature becomes more or less changeable, be-

\* "M. Larrey appears to have drawn very hasty and extensive conclusions from the phenomena observed during one single night in Poland. If he was fortunate enough to have accompanied the troops in the memorable expedition to Moscow, he might have had an opportunity of convincing himself that excessive cold can produce death without any of the conditions he has thought proper to prescribe. The phenomena, however, which occur in this case are very different to [from] those exhibited by a frost-bitten limb; here is no gangrene, or sensible alteration of parts; but the body remains immoveable like a marble statue, in the position it chanced to be when the congelation took place."—TRANSLATOR.

cause it is then, as they have assured me, that they have most to fear the effects of congelation. In my voyage to North America, a number of ship-wrecked men, whom we took off the island of Belleisle, near Newfoundland, in 1788, had passed several days in this island, lying upon the snow, during the most severe frost, without meeting with any accident. The evening before our appearance, at a period in which the temperature had changed, two of these unfortunate men perished altogether, and the feet of several others were affected with gangrene.

"Experience teaches us, that these accidents may be avoided by shunning the fire, or any sudden impression of heat upon the parts benumbed with the cold. All these circumstances prove, that the cold is only the predisposing cause of the gangrene. Heat suddenly applied to the parts benumbed by the cold, may be considered as the determining cause. This principle once established, it is easy to prevent the effects of congelation."

The best means then, which can be adopted for the restoration of persons labouring under the influence of extreme cold, are, in the first place, frictions with snow or melted ice, and afterwards with water of a somewhat higher temperature: if the circulation is in this manner renewed, it may be kept up by the subsequent application of spirituous and camphorated lotions, "by the internal use of cordials gradually administered, dry and hot frictions over the whole surface of the body, and continued moderate exercise."

Here we shall for the present rest; satisfied, (to adopt the concluding words of the translator's preface) that on the whole the present translation will be found to give a faithful, though somewhat abridged copy of the memoirs of military surgery of the Baron Larrey; a work, notwithstanding its blemishes, of considerable value, as containing a great proportion of practical and experimental knowledge, the only thing by which the science of medicine ever has been, or ever will be benefited.

Y.

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ART. IV—*Considerations on the Propriety of making a Remuneration to Witnesses in Civil Actions, for Loss of Time, and of allowing the same on the Taxation of Costs, as between Party and Party; with some Observations on the present System of taxing Costs.* By CHARLES FROST, Attorney at Law. Butterworth and Co. London; J. and G. Todd, York; and J. Wilson, Hull. Pp. 42. 8vo.

It is one of the grand tests of the equitable administration of municipal law, that the prosecution of just claims, or the defence of assailed rights, draws with it no grievance affecting the

interests of indifferent parties. The maxim, sanctioned by the best principles of jurisprudence, that in all cases of civil procedure, the testimony necessary either to substantiate or nullify the point in dispute, ought not to proceed from the litigants themselves, but from those who, anticipating no personal advantage in a favourable termination of the suit, come uninfluenced by motives of self-interest, is salutary and highly conducive to the ends of remedial justice: but it will be acknowledged on all hands, that a maxim, however fortified it may be by reason, cannot be so sanctified, by any direct or constructive utility, as to be properly made the means of spreading a uniform though subordinate mischief. The evils intended to be—and which indeed most generally are—prevented by an invariable adherence to the maxim just stated, would doubtlessly be pernicious in the extreme: but as it is peculiarly and imperatively requisite in the establishment and practice of a system, having for its sole object the ascertainment and adjudication of rights, to so regulate its several parts, to so direct the machinery of its process, that no one of its important operations shall inflict a wrong of any serious nature on those who *voluntarily* seek its benefits; so *à fortiori* is it indispensable, that they who become *involuntary* instruments in giving efficacy to that system, and who are totally unconcerned in the issue of the cause they are called upon to support, should be quite exempt from the possibility of incurring any inconvenience, the consequences of which may be not temporally only, but permanently detrimental.

It is a fact no doubt within the personal experience of many of our readers, that paying obedience to a *subpœna ad testificandum* is frequently attended with material injury to professional concerns, and that the loss of time which it gives birth to often prevents the attainment of immediate advantages or frustrates the prosecution of promising speculations. For this mischief there is no existing remedy. A person subpœnaed may indeed refuse to attend the trial, unless previously indemnified for loss of time; but if he appear in obedience to the writ, without securing the indemnity, his subsequent claim for remuneration, equivalent to the losses and inconvenience sustained, will, if brought before the court, be disallowed. It has been declared by judicial authority,\* that compensation to witnesses “for loss of time is never demandable; and is only allowable to persons in poor circumstances, whose families cannot subsist without such allowance”—and that “even in the case of labourers and poor persons, it is only allowable by analogy to the sta-

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\* Mr. Justice Le Blanc and Mr. Justice Dampier.

tutes, which give it to witnesses in poor circumstances in criminal cases."

It is the twofold purpose of the present volume, to shew the necessity of altering the practice of the courts in this respect, and of allowing, on taxation of costs, all reasonable disbursements made to witnesses in consideration of their peculiar circumstances, by the attorney of the successful party. The latter division of the subject is, clearly, intimately connected with the former; or rather, we should say, a result inevitably springing from it. For if it once be admitted, that individuals summoned to give evidence in a court of justice ought, upon principles of true equity, to receive a pecuniary requital commensurate with whatever sacrifices they make in order to conform to the direction of the summons, it indisputably follows that when the bills of costs is submitted to the examination of the proper officer, it should be his legal and authorized duty to allow that pecuniary requital, as a valid and legitimate charge.

Mr. Frost discusses the question with reference both to law and practice; and he endeavours to prove that it is inconsistent with neither. We have not room for his observations on these topics respectively; but as we esteem the cases he cites on the side of practice as more conclusive in themselves, as well as better authenticated instances of allowed custom, than those he adduces on the side of law, we shall present the reader with that part of his labours in which they are set forth.

"In addition to the authorities of *Boote's Suit at Law* and *Clarke's Epitome*, above cited, the first edition of *Impey's Instructor Clericalis*, published in 1782, contains the form of an affidavit of increased costs, which clearly shews that a remuneration to witnesses for loss of time was then considered to be allowable on taxation of costs, as between party and party.

"The affidavit mentions that the witnesses who appeared on the trial were absent from their homes three days, and that £5. 10s. was paid for chaise-hire for a very old and infirm woman, from her place of residence to the assize town, distant thirty-seven miles: it then proceeds to state that the deponent also paid to her 'for her loss of time, trouble, and expense, the sum of £4. 4s.' and to the other witnesses 'for their loss of time, trouble, and expence, the sum of £3. 10s.'

"It is observable, that this excellent work has now passed through eight editions, without any variation whatever in the form of this affidavit.

"In a book published in 1791, under the title of *Costs in the Court of Chancery*, the following items appear in bills which are stated to have actually undergone taxation before the Master, and

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which are printed with the deductions made by the Master in the following manner :

	Charge.	Tax off.
	£. s. d.	£. s. d.
" Paid Mr. C. the witness from Chester, for his <i>loss of time</i> , expenses, &c. as per receipt	6 6 0	
" Paid the witnesses for their <i>loss of time</i> and expenses on attending the trial	5 8 6	1 8 6
" Paid the witness from the country his expenses and <i>loss of time</i>	3 13 6	

" The two last items were contained in the plaintiff's bill of costs on the trial of an issue out of the Court of Chancery, and were taxed by the Master of the Court of King's Bench, at the request of the Master in Chancery, in Easter Term 1788, as appears by one of the items in the bill.

" This precedent as to the practice nearly thirty years ago, on this point of taxation, acquires additional authority from the circumstances under which the bill was taxed, as there is no doubt that the Master of the King's Bench would be particularly studious to observe the exact rules of his Court, upon a taxation made at the request of the taxing officer of another Court, under whose inspection and examination the bill was afterwards to come.

" In Edmund's 'Guide to the Practice of the Office of Pleas in his Majesty's Court of Exchequer,' published in 1794, a form of an affidavit of increased costs is given, wherein, in addition to the disbursements for the entertainment and necessary expenses of all the witnesses, payments are stated, in a separate paragraph, to have been made to various witnesses '*for their loss of time, and trouble in attending the assizes.*'

" The later editions of Palmer's 'Table of Costs' contain various items of charge for the loss of time, and attendance of witnesses; but in bringing the practice on this point down to the present day, it may be more satisfactory to adduce some instances from a book which has recently appeared, under the title of 'Bills of Costs and Allowances in the Court of King's Bench,' and which is understood to have the sanction of the Master's office.\*

" From this book it appears, that according to the present scale of allowance the following items of charge, the first being in a town cause, and the others in country causes, are correct.

	£. s. d.
" Paid J. S. a witness (notary's clerk) for two day's attendance	1 1 0

\* " A copy of this work was sent by one of the Masters of the King's Bench to the Secretary of the London Law Society, accompanied by a note, stating that the book afforded a tolerably just scale of the allowances in that Court."

" Paid Mr. T. W. surveyor and architect, for <i>his loss of</i>	2	2	0
time and trouble, attending two days	-	-	-
" Paid him for his travelling and expenses two days	-	3	18
" Paid Mr. H. attorney at law, one of the witnesses,	1	1	0
for his attendance*	-	-	-
" Paid Mr. B. attorney at law, one of the witnesses,	7	6	0
for <i>his loss of time</i> , travelling, and expenses, three	-	-	-
days†	-	-	-
" Paid L. P. and J. S. for their loss of time, expenses at			
the assizes, five days, and for travelling‡			
" Paid E. D., J. L., and T. C. for their expenses also			
five days, and for their travelling			

" In addition to the above-mentioned instances of allowance, the author of these pages is in possession of a variety of original bills of costs, which have been taxed as between party and party, at different periods in the several courts of law, and which contain allowances for *loss of time*.

" It is lamentable, however, to observe the strange inconsistencies and contradictions which these bills exhibit.

" To mention one instance only: in the case of *Atkinson v. Sadler*, the following charge was allowed on taxation, in addition to the expense of travelling and maintenance of the witness, which was allowed in another part of the bill:

" Paid Mr. John Levett, <i>insurance broker</i> , for <i>his loss of</i>	13	13	0
time and trouble, attending as a witness, thirteen days	-	-	-
absent§	-	-	-

" But in another case|| in the same Court, the costs in which were taxed, probably by the same officer in the preceding year, a charge of four guineas for four days' loss of time of a witness, described in the affidavit of increase as an *insurance-broker*, was wholly disallowed."

\* " Mr. H. was attending in Court on a case of his own."

† " Mr. B. resided in a neighbouring town; and it was stated in the affidavit of increase, that he attended solely as a witness in this cause, having no other business."

‡ " L. P. and J. S. were surgeons, and were allowed one guinea each per day, besides an allowance for their expenses at the assizes, and for travelling. The other three were respectable farmers and tradesmen, and were allowed 15s. each per day for their expenses at the assizes, besides an allowance for travelling, *but nothing specifically for loss of time and trouble.*"

§ " The commission day at York, when this cause was tried, was on the 11th of March, 1815. On the 21st of that month, it appeared probable that the cause which stood No. 47 in the paper, wherein 150 causes were entered for trial, might not be taken at those assizes; and it was therefore agreed, that the same should be referred, under an order of *Nisi Prius*, to John Hullock, Esq. barrister at law, who proceeded on the reference at York, and examined the witnesses at the close of the assizes."

|| " *Wilkinson v. Richardson*, tried at the Yorkshire Lammas Assizes, 1814."

These cases shew, if they shew any thing, that the practice has subsisted, from a long date up to the present period, of granting remuneration to witnesses for loss of time; and yet the practice is wholly discountenanced by the decisions of our courts of law! Surely no reasonable cause can be assigned for this incongruity. If the practice be bad, it ought instantly to be exploded; if good, instantly legalized. Its pernicious effects, if any it possess, should be completely prevented, by an absolute prohibition of its continuance; its utility, if discoverable and manifest, should entitle it to judicial sanction. But that it is really and substantially just, we feel no hesitation in asserting; and we trust that the high authority to which we have alluded will speedily lend its support to its effectual and permanent prevalence. Certainly, according to the doctrine at present established by the judges, witnesses are subjected to many and weighty grievances; grievances which, wherever else they might fall, ought unquestionably not to fall upon them. And, though far from wishing to multiply the expenses of suits, (already too enormous) we think the frequency of the evil in question calls preempторily for redress. H.

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ART. V.—*Travels in France, during the Years 1814—15. Comprising a Residence at Paris, during the Stay of the Allied Armies, and at Aix, at the Period of the Landing of Bonaparte.* 2 vols. Pp. 289, 283. Longman & Co. 1815.

THIS work, to which is prefixed a modest, sensible, and satisfactory address to the reader, expressive of the author's respect for the public opinion, and explanatory of the principal sources of his materials, is comprehensive in its scope, and clear in its developements; liberal in the view it takes of recent events; and respectable, if not elaborate, vigorous, if not elegant, in its general style.

While, however, we allow to the pages before us the recommendation of impartiality, we would wish to be understood, as speaking conditionally, and, by no means, without reserve. If it be due to our traveller, to admit, that much of his narrative wears an unprejudiced and ingenuous air, it is no less our duty, to say, that some facts are presented in a light adverse to right reason, and prejudicial to the cause of human freedom. Far from being disposed to imitate the partiality we are censuring, we cheerfully add to the publicity of the following sketch: and hope it is drawn with truth; especially as it professes to be the portrait of a despotic Monarch.

After taking us with him from London to Dover, from Dover to Calais, from Calais to Boulogne, and from Boulogne to Paris, in the course of which route the author, for want of better topics, amuses his readers with many of those things with which other modern travellers from London to Paris, have so often amused them before, he makes a few cursory remarks on the appearance, behaviour, and reception of the Russian, Prussian, and English officers and soldiers, in the French capital, as an introduction to the following delineation of Alexander.

“It is fortunately superfluous for us to enlarge on the appearance, or on the character of the Emperor Alexander. We were struck with the simplicity of the style in which he lived. He inhabited only one or two apartments in a wing of the splendid Elysee Bourbon—slept on a leather mattress, which he had used in the campaign—rose at four in the morning, to transact business—wore the uniform of a Russian General, with only the medal of 1812, (the same as is worn by every soldier who served in that campaign, with the inscription, in Russ, *Non nobis sed tibi Domine*); had a French guard at his door—went out in a chaise and pair, with a single servant and no guards, and was very regular in his attendance at a small chapel, where the service of the Greek church was performed. We had access to very good information concerning him, and the account which we received of his character even exceeded our anticipation. His humanity was described to us as almost unparalleled. He repeatedly left behind him, in marching with the army, some of the medical men of his own staff, to dress the wounds of French soldiers whom he passed on the way; and it was a standing order of his, to his hospital staff, to treat wounded Russians and French exactly alike.

“His conduct at the battle of Fere Champenoise, a few days before the capture of Paris, of which we had an account from eye-witnesses, may give an idea of his conduct while with the armies. The French column, consisting of about 5000 infantry, with some artillery, was attacked by the advanced guard of the allies, consisting of cavalry, with some horse-artillery, under his immediate orders. It made a desperate resistance, and its capture being an object of great importance, he sent away all his guards, even the Cossacks, and exposed himself to the fire of musketry for a long time, directing the movements of the troops. When the French squares were at length broken by the repeated charges of cavalry and Cossacks, he threw himself into the middle of them, and at a great personal risk, that he might restrain the fury of the soldiers, exasperated by the obstinacy of the resistance; and although he could not prevent the whole French officers and men from being completely pillaged, many of them owed their lives to his interference. The French commander was brought to him, and offered him his sword, which he refused to accept, saying, he had defended himself too well.

"It was stated also, that the wife and children of a General, who had been with the French army, were brought to him, and that he placed a guard over them, which was overpowered in the confusion. The unfortunate woman was never more heard of, but he succeeded in recovering the children, had a bed made for them in his own tent, and kept them with him, until he reached Paris, when he ordered enquiry to be made for some of her relations, to whose care he committed them."

So imperiously do we feel ourselves obliged to think humbly either of the understanding, or the goodness, of any mortal, who, in these enlightened times, can be even patient in the station of a constitutional tyrant; who, can with self-complacency, see in every inhabitant of his territory, the blind slave of an absolute master, that (again we may say it) it is our hope, that the above portrait is faithful; that the present Emperor of Russia, in the exercise of his private qualities, offers to a numerous people some compensation for the miseries they have endured under the public conduct of his predecessors. But for *them*, they had escaped the crime of opposing the rising liberties of a regenerated nation; but for *them*, had never experienced the sufferings of which they now so loudly, but so unjustly, complain. Never had the French armies pressed the Russian soil, had the Russian cabinet abstained from menacing French freedom. But let us hear what our author further advances in favour of the northern Ruler.

"As a specimen of the general feeling in the Russian army at the time they invaded France, we may mention the substance of a conversation which an officer of the Russian staff told us he had held with a private of the Russian guard on the march soon after the invasion. The soldier complained of the Emperor's proclamation, desiring them to consider as enemies only those whom they met in the field. 'The French,' said he, 'came into our country, bringing hosts of Germans and Poles along with them;—they plundered our properties, burnt our houses, and murdered our families;—every Russian was their enemy. We have driven them out of Russia, we have followed them into Poland, into Germany, and into France; but wherever we go we are allowed to find none but friends. This,' he added, 'is very well for us guards, who know that pillage is unworthy of us; but the common soldiers and Cossacks do not understand it; they remember how their friends and relations have been treated by the French, and that remembrance *lies at their hearts*.'"

The retort to all that Alexander here says, or is made to say, will be so obvious to every one who reflects a moment on the

original cause of the late war, that it is almost a work of supererogation to remind our readers, that if the French had beat, again and again, these *hosts of Germans and Poles*, it was, because those French fought so well against the unprovoked enemies of their political emancipation; that if they were able to carry with them *those Germans, and those Poles*, into the heart of Russia, it was because their patriotic bravery had subdued, and broken up, so many coalitions, formed but to perpetuate the slavery of France and Europe; and that they who now declaim against French pillage, meant to pillage the French of the most valuable boon of man. While slaves in principle, the peasantry of France might eat with content the dry crust of the black bread that voluptuous tyranny left them; but roused to better feelings, they were no longer patient under the most criminal oppression, and dared to assert the imperscriptible rights of human nature. Of *these things*, Alexander does not speak to his vassals: if he *did*, they would not understand him. But the day will arrive, let us hope, when even a Russian soldier will be less ignorant.

The author of this very entertaining diary (for such we must, in candour, term it), after some judicious, at least, if not novel remarks, on the principal buildings in Paris, presents his readers with the following description of the French, male and female, as they appeared to him, from the opportunities he had of observing them in the capital.

“In point of *intellectual ability*, the French are certainly inferior to no other nation. They have not, perhaps, so frequently as others, that cool, sound judgment in matters of speculation which can fit them for unravelling with success the perplexities of metaphysics; but their unparalleled success in mathematical pursuits is the best possible proof of the accuracy and quickness of their reasoning powers, when confined within due bounds. We do not refer to the astonishing efforts of such men as D'Alembert or La Place, but to the general diffusion of mathematical knowledge among all who receive a scientific education. We have heard it stated, by one perfectly qualified to judge of this matter, that a smart lad of 17, who has completed his education at the Ecole Polytechnique, would puzzle, in some branches of mathematics, almost any Professor in Britain. Unless a man makes discoveries of his own in mathematics, he is little thought of as a mathematician by the men of science at Paris, even although he may be intimately versed in all the branches of that science as it stands.

“Under the Imperial Government, it was not considered safe to cultivate any sciences which relate to politics or morals; but the advancement of the physical and mathematical sciences in

France during that time, sufficiently indicates that there has been no want of talent or industry.

"It may be remarked as a striking characteristic of the French scientific works, that they are almost always well arranged, and the meaning of the author fully and unequivocally expressed. A Frenchman does not always take a comprehensive view of his subject, but he seldom fails to take a clear view of it. The same turn of mind may be observed in the conversation of Frenchmen; even when their information is defective, they will very generally arrest attention by the apparent order and perspicuity of their thoughts; and they never seem to know what it is to be at a loss for words.

"Considering the great ingenuity and ability of the French, it seems not a little surprising that they should be so much behind our countrymen in useful and profitable arts, and that Englishmen should be so much struck with the apparent poverty of the greater part of France. This is in a great measure owing, no doubt, to the policy of the late French Government, which has directed all the energies of the nation towards military affairs; and to the abuses of the former government—but we think it must be ascribed in part to the character of the people. There is not the same co-operation of different individuals to one end, of private advantage and public usefulness; the same division of labour, intellectual as well as operative; the same hearty confidence between man and man, in France, as in England. Men of talents in France are, in general, too much tainted with the national vanity, and too much occupied with their own fame, to join heartily in promoting the public interest. Individual intelligence, activity, and ingenuity, go but little way in making a nation wealthy and prosperous, if they are made to minister only to the individual pleasures and *glory* of their possessors.

"The *patriotism* of the French is certainly a very strong feeling, but it appears to be much tainted with the same vanity and love of shew that we have just remarked. There can be no doubt, that during the time of Bonaparte's successes, he commanded, in a degree that no other sovereign ever did, the admiration and respect of the great body of the people; and it is equally certain, that he did this without interesting himself at all in their happiness. His hold of them was by their national vanity alone. They assent to all that can be said of the miseries which he brought upon France: but add, '*Mais il a battu tout le monde; il a fait des choses superbes a Paris; il a flatté notre orgueil national. Ah! C'est un grand homme. Notre pays n'a jamais été si grand ni si puissant que sous lui.*' The condition of the inhabitants of distant provinces was no wise improved by his public buildings and decorations at their capital; but every Frenchman considers a compliment to Paris, to the Louvre, to the Palais Royal, or in the Opera, as a personal compliment to himself.

"At this moment, it is certainly a very general wish in France

to have a sovereign, who, as they express it, has grown out of the revolution; but when we enquire into their reason for this, it will often be found, we believe, to resolve itself into their national vanity. It is not that they think the Bourbons will break their word, or that the present Constitution will be altered without their consent; but after five and twenty years of confusion and bloodshed, they cannot bear the thoughts of leaving off where they began; and they think, that taking back their old dynasty without alteration, is practically acknowledging that they have been in the wrong all the time of their absence. We have often remarked (but we presume the remark is applicable to all despotic countries) that the French political conversation, such as is heard at *cafés* and *tables d'hôte*, is much more *personal* than that to which we are accustomed in England.

“The character that appears to be most wanted in France, is that of disinterested public-spirited individuals, of high honour and integrity, and of large possessions and influence, who do not interfere in public affairs from views of ambition, but from a sense of duty—who have no wish to dazzle the eyes of the multitude, and do not seek for a more extensive influence than that to which their observation and experience entitle them. While this character continues so much more frequent in our own country than among the French, it is perhaps in military affairs only that we need entertain any fear of their superiority. Englishmen of power and influence, generally speaking, have really at heart the *good* of their country; whereas Frenchmen, in similar situations, are chiefly interested in the *glory* of theirs.

“It must also be observed, that public affairs occupy much less of the attention, and interfere much less with the happiness, of the majority of the French than of the English. There is less anxiety about public measures, and less gratitude for public services. We were often surprised at the indifference of the citizens of Paris with regard to their Marshals, whom they seldom knew by name, and did not seem to care for knowing. The peroration of an old lady, who had delivered a long speech to a friend of ours, then a prisoner at Verdun, lamenting the reverses of the French arms, and the miseries of France, was characteristic of the nation: ‘*Mais, c'est égal. Je suis toujours ici.*’

“It is quite unnecessary for us to give proofs of the laxity of *moral principle* which prevails so generally among the French. The world has not now to learn, that notwithstanding their high professions, they have but little regard either for truth or for morality. According to Mr. Scott, ‘they have, in a great measure, detached words from ideas and feelings; they can, therefore, afford to be unusually profuse of the better sort of the first; and they experience as much internal satisfaction and pride when they profess a virtue as if they had practised one.’ Perhaps it would be more correct to say, that they have detached ideas and feelings from their corresponding actions. Their feelings have always

been too violent for the moment, and too short in their duration, to influence their conduct steadily and permanently; but at present, they seem much disposed to think, that it is quite enough to have the feelings, and that there is no occasion for their conduct being influenced by them at all.

“They appear to have a strong natural sense of the beauty and excellence of virtue; but they are accustomed to regard it merely as a sense. It does not regulate their conduct to others, but adds to their own selfish enjoyments. They speak of virtue almost uniformly, not as an object of rational approbation and imitation, and still less as a rule of moral obligation, but as a matter of feeling and taste. A French officer, who describes to you in the liveliest manner, and with all the appearance of unfeigned sympathy, the miseries and devastations occasioned by his countrymen among the unoffending inhabitants of foreign states, proceeds in the same breath, to declaim with enthusiastic admiration on the untarnished honour of the French arms, and the great mind of the Emperor. A Parisian tradesman, who goes to the theatre that he may see the representation of integrity of conduct, conjugal affection and domestic happiness, and applauds with enthusiasm when he sees it, shews no symptoms of shame when detected in a barefaced attempt to cheat his customers; spends his spare money in the Palais Royal, and sells his wife or daughter to the highest bidder.

“Another striking feature of the French character, connected with the preceding, is the openness, and even eagerness, with which they communicate all their thoughts and feelings to each other, and even to strangers. All Frenchmen seem anxious to make the most in conversation, not only of whatever intellectual ability they possess, but of whatever moral feelings they experience on any occasion;—they do not seem to understand why a man should ever be either ashamed or unwilling to disclose any thing that passes in his mind;—they often suspect their neighbours of expressing sentiments which they do not feel, but have no idea of giving them credit for feelings which they do not express.

“The French have many *good qualities*; they are very generally obliging to strangers, they are sober and good-tempered, and little disposed to quarrel among themselves, and have an amiable cheerfulness of disposition, which supports them in difficulties and adversity, better than the resolutions of philosophy. But it is clear that they have very little esteem for virtuous characters; and in fact, it is not going too far to say, that a certain propriety of external demeanour has completely taken the place of correctness of moral conduct among them. They speak almost uniformly with much abhorrence of drunkenness, and of all violations of the established forms of society; and such improprieties are very seldom to be seen among them. Many Frenchmen, as was already observed, are rough and even ferocious in their

manners; and the language and behaviour of most of them, particularly in the presence of women, appears to us very frequently indelicate and rude; yet there are limits to this freedom of manner which they never allow themselves to pass. Go where you will in Paris, you will very seldom see any disgusting instances of intoxication, or any material difference of manner, between those who are avowedly unprincipled and abandoned, and the most respectable part of the community. In the *cafés*, which correspond not only to the coffee-houses, but to the taverns of London, you will see modest women, at all hours of the day, often alone, sitting in the midst of the men. In the *Palais Royal*, at no hour of the night, do you witness scenes of gross indecency or riot.

“To an Englishman, it often serves as an excuse for vicious indulgences, that he is led off his feet by temptation. To a Frenchman, this excuse is the only crime; he stands in no need of an apology for vice; but it is necessary ‘*qu’il se ménage*.’ he is taught ‘*qu’un peché cache est la moitié pardonné*.’ he must on no account admit, that any temptation can make him lose his recollection or presence of mind.

“We ought perhaps to admit likewise, that some of the vices common among the French, are not merely less foul and disgusting in appearance, but less odious in their own nature, than those of our countrymen. We do not say this in palliation of their conduct. It is rather to be considered as a benevolent provision of nature, that in proportion as vice is more generally diffused, its influence on individual character is less fatal. This remark applies particularly to the case of women. A woman in England, who loses one virtue, knows that she outrages the opinion of mankind; she disobeys the precepts of her religion, and estranges herself from the examples which she has been taught to revere; she becomes an outcast of society; and if she has not already lost, must soon lose all the best qualities of the female character. But a French woman, in giving way to unlawful love, knows that she does no more than her mother did before her; if she is of the lower ranks, she is not necessarily debarred from honest occupation; if of the higher, she loses little or nothing in the estimation of society; if she has been taught to revere any religion, it is the Catholic, and she may look to absolution. Her conduct, therefore, neither implies her having lost, nor necessarily occasions her losing, any virtue but one; and during the course of the revolution, we have understood there have been many examples proving, in the most trying circumstances, that not even the worst corruptions of Paris had destroyed some of the finest virtues which can adorn the sex. ‘*Elles-ont toujours bons cœurs*,’ is a common expression in France, in speaking even of the lowest and most degraded of the sex. In Paris, it is certainly much more difficult than in London to find examples in any rank of the unsullied purity of the female character; but neither is it commonly seen so

utterly perverted and degraded; one has not occasion to witness so frequently the painful spectacle of youth and beauty brought by one rash step to infamy and wretchedness; and to lament, that the fairest gifts of heaven should become the bitterest of curses to so many of their possessors.

“ Having mentioned the French women, we think we may remark, without hazarding our character as impartial observers, that most of the faults which are so well known to prevail among them, may be easily traced to the manner in which they are treated by the other sex. It is a very common boast in France, that there is no other country in which women are treated with so much respect; and you can hardly gratify any Frenchman so much, as by calling France ‘*le paradis des femmes*.’ Yet, from all that we could observe ourselves, or learn from others, there appears to be no one of the boasts of Frenchmen which is in reality less reasonable. They exclude women from society almost entirely in their early years; they seldom allow them any vote in the choice of their husbands: After they have brought them into society, they seem to think that they confer a high favour on them, by giving them a great deal of their company, and paying them a great deal of attention, and encouraging them to separate themselves from the society of their husbands. In return for these obligations, they often oblige them to listen to conversation, which, heard as it is, from those for whom they have most respect, cannot fail to corrupt their minds as well as their manners; and they take care to let them see that they value them for the qualities which render them agreeable companions for the moment; not for the usefulness of their lives, for the purity of their conduct, or the constancy of their affections. Surely the respect with which all women, who conduct themselves with propriety, are treated in England merely on account of their sex; the delicacy and reserve with which in their presence conversation is uniformly conducted by all who call themselves gentlemen, are more honourable tokens of regard for the virtues of the female character, than the unmeaning ceremonies and officious attentions of the French.

“ To the influence of the causes we have noticed, we believe it to be owing, that women of all ranks in France are destitute of that native self-respecting dignity of appearance and manner, claiming respect and attention as a right, rather than soliciting them as a boon; and giving you to understand, that the man who does not give them is disgraced, rather than the woman who does not receive them,—which have long distinguished the female inhabitants of our own country. And to a similar influence of the tastes and sentiments of our own sex, it is easy to refer the more serious faults of the female character in France.

“ On the other hand, the better parts of the character of the French women are all their own. It is not certainly from the men that they have learnt those truly feminine qualities, that in-

interesting humility and gentleness of manner, that pleasing gaiety of temper, and native kindness of disposition, to which it is very difficult, even for the proverbial coldness of northern critics, to apply terms of ridicule or reproach."

Many other traits, some true, some false, are given of the French character, as seen in the various walks of life. Their superior taste is denied, their alledged indecorums defended, their irreligion asserted, and their patriotism acknowledged.

The following song was, it seems, a favourite in the French imperial army. "One of our party," says the author, "had heard the soldiers sing it, on their return to their homes from the campaign of Moscow." We give it, as demonstrative, not only of the *taste*, but of the *chivalrous devotion and refinement*, of the French ranks, while fighting for liberty and national independence.

"LA CENTINELLE.

"L'Astre de nuit dans son paisible eclat  
Lanca ses feux sur les tent de la France,  
Non loin de camp un jeune et beau soldat  
Ainsi chantoit appuyé sur sa lance.

Allez, volez, zephyrs joyeux,  
Portez mes vœux vers ma patrie,  
Dites que je veille dans ces lieux,  
Que je veille dans ces lieux,  
C'est pour la gloire et pour m'amie.

L'Astre de jour r'anamera le combat,  
Demain il faut signaler ma valence;  
Dans la victoire on trouve le trepas,  
Mais si je meurs au coté de ma lance,—

Volez encore, zephyrs joyeux,  
Portez mes regrets vers ma patrie,  
Dites que je meurs dans ces lieux,  
Que je meurs dans ces lieux,  
C'est pour la gloire et pour m'amie."

In speaking of the *love of glory* peculiar to the French, the author says a great deal that, perhaps, would be equally applicable to most nations. *Glory* is a word, which, as limited to *success in battle*, and meaning no more than the fame consequent to the *pomp and outward circumstance of human harock*, as exercised upon any principle, or without any principle, is universally understood; an illusion, by the magic blaze of which all rulers can either enlighten or blind their people. The

insensate myrmidon who contends against reason and justice, still fights for *glory*; and the patriot chief who struggles for the preservation of liberty and his country, fights also for *glory*. At Waterloo, the spirit of freedom and national independence unfurled the flag on one side, and on the other the principle of tyranny and universal oppression; but both parties included in their *stimuli*, the *ignis fatuus*, *glory*; *glory*, that would equally enhance the honours of the rightful conqueror, or gild the horrors of successful despotism. Of the general truism on which we are here insisting, every government is too sensible not to avail itself of so powerful an impetus: and while we assert *the almost universal love of glory*, the interest kings and their cabinets have in the predominance of such an infatuation, accounts for its existence. Hence the sublimated French were ever fond of *glory*; so the less ethereal English; so even the condensed Dutch; and if, in some instances, England has experienced the resistless *vivacité* of the former in the pursuit of *glory*, the latter have sometimes convinced her of the overpowering importance of ponderosity influenced by the same mania. To this *love of glory*, as a feeling peculiar to the French, which feeling, as a *peculiarity*, the British military, we imagine, will not very readily grant them, the author of these volumes imputes their martial ardour and numerous and astonishing successes in the field: but, surely, he would have been more just, had he traced the cause of their revolutionary victories, to the *amor patriæ*, the *amor libertatis*, and the *odium tyrannorum*, which, when they were menaced by all Europe, animated their regenerated nature, and bade them *conquer or die*.

Passing the first and second chapters of the second volume, in which we meet with little more than that common-place itinerary matter found in the detailed *memoranda* of every modern visitor of France, we present the reader with a few specimens of the author's "ANECDOTES OF NAPOLEON," of the truth or probability of which, we leave the reader to judge.

After indulging in a little family scandal, and telling us, that even in his boyhood, "Il" (Napoleon) "*montrait dans ces jeux cet esprit de domination qu'il a depuis manifesté sur le grand theatre du monde; et celui qui devoit un jour epouvanter l'Europe, a commencè par etre le maître et l'effroi d'une troupe d'enfans,*" the author proceeds to say, that "he left the military college with the rank of lieutenant of artillery, and bearing a character which was not likely to recommend him among good men." He had very early, we are gravely told, displayed principles of a most daring nature. In a conversation with the master of the academy, some discussion having taken place on

the subject of the difficulty of governing a great nation, the young Corsican remarked, "That the greatest nations were as easily managed as a school of boys; but *that kings always studied to make themselves beloved*, and thus worked their own ruin." This anecdote is presented to us, in evidence of even the *infantine* despotism of Napoleon: we receive it as a much better proof of his *infantine* ignorance. Where had he heard, in what history had he read, *that kings always study to make themselves beloved*? If he ever thought so, it must have been before he read the annals of Europe. After laying before the reader these *self-evident* stories, we may safely trust to his judgment the following equally probable tales.

"Sire, (lui disoit un general, en le felicitant sur la victoire de Montmirail), quel beau jour, si nous ne voyions autour de nous tant de villes et de pays devastés! Tant mieux, replique Napoleon, cela me donne des soldats!"

His second capture of Rheims, we are next informed, was of little consequence to him; but he now determined it should suffer by fire and sword. From the heights he looked down on the town, then *partly* on fire, and, smiling, said, "Eh bien, dans une heure les dames de Rheims auront grand peur."

"It is the general opinion of the French," adds this candid writer, "that the campaign in Italy was the only one in which Napoleon shewed personal courage; others allege, that he continued to display the greatest bravery till the siege of Acre. To reconcile the different opinions with respect to the character of Napoleon in this point, is a matter of much difficulty. After having heard the subject repeatedly discussed by officers who had accompanied him in many of his campaigns; after having read all the pamphlets of the day, I am inclined to think that the character given of him, by his valet, is the most just. His book certainly contains much exaggeration, but it is by no means considered, by the French whom I have met, as a forgery. He must, from his style, be a man of some education; and he was with him in all his battles, from the battle of Marengo to the campaign of Paris. He declares, that Napoleon was *courageous only in success, brave only when victorious*; that the slightest reverse made him a coward. His conduct in Egypt in abandoning his army, his barbarous and unfeeling flight from Moscow, and his last scene at Fontainebleau, are sufficient proofs of this.

"The battle of Marengo is generally instanced as the one in which Napoleon shewed the greatest personal courage; but this statement neither agrees with the account given by his valet, nor by Monsieur Gaillais. From the work of the last-mentioned gentleman, entitled *Histoire de Dix huit Brumaire*,

I shall extract a few lines on the subject of this battle. “\* A la pointe du jour les Autrichiens commencerent l’attaque, d’abord assez lentement, plus vivement ensuite, et enfin avec une telle furie que les Francais furent enfoncés de tous cotés. Dans ce moment affreux ou les morts et les mourants jonchaient la terre, le premier Consul, placé au milieu de sa garde, semblait immuable, insensible, et comme frappé de la foudre. Vainement les généraux lui depechaient coup sur coup leurs Aides de Camp, pour demander des secours; vainement les Aides de Camp attendaient les ordres; il n’en-donnait aucune; il donnait a peine signe de la vie. Plusieurs penserent que croyant la bataille perdue, il voulut se faire tuer. D’autres, avec plus de raison, se persuaderent qu’il avoit perdu la tete, et qu’il ne voyait et n’entendait plus rien de se qui se disoit et de ce qui se passait autour de lui. Le General Berthier vint le prier instamment de se retirer; au lieu de lui repondre il se coucha par terre. Cependant les Francais fuyèrent a toutes jambes, la bataille étoit perdue lorsque tout a coup on entendait dire que le General Dessaix arrive avec une division de troupes fraiches. Bientot apres on le voit paroitre lui meme a leur tete; les fuyards se ralliaient derriere ses colonnes—their courage est revenu—the chance tourne—the Francais attaquent a leur tour avec la meme furie qu’ils avoient été attaqués—et brûlent d’effacer la honte de leur defaite du matin.”

“Dessaix fell in this battle, and the whole glory of it was given to Napoleon. The last words of this gallant man were these: ‘† Je meurs avec le regret de n’avoir pas assez vécu pour ma patrie.’”

It appears then, after all, that (what we certainly were never very prompt to believe) the heroes of Russia, Prussia, and Austria, were repeatedly out-generalled by a *fool*, and out-braved

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\* “At break of day the Austrians commenced the attack, at first gently enough, afterwards more briskly, and at last with such fury, that the French were broken on all sides. At this frightful moment, when the dead and the dying strewed the earth, the first Consul, placed in the middle of his guard, appeared immovable, insensible, and as if struck by thunder. In vain his Generals sent him their Aides de Camp, one after another, to demand assistance. In vain did the Aides de Camp wait his orders. He gave none. He scarcely gave signs of life. Many thought, that, believing the battle lost, he wished himself to be killed. Others, with more reason, persuaded themselves, that he had lost all thought, and that he neither heard nor saw what was said or what passed about him. General Berthier came to beg he would instantly withdraw; instead of answering him, he lay down on the ground. In the meantime, the French fled on their best legs. The battle was lost, when suddenly we heard it said, that General Dessaix was coming up with fresh troops. Presently we saw him appear at their head. The runaways rallied behind his columns. Their courage returns—fortune changes. The French attack in their turn, with the same fury with which they had been attacked; they burn to efface the shame of their defeat in the morning.”

† “I die regretting that I have not lived long enough for my country.”

lly a coward! We must confess, that not disposed to think so humbly of our allies, we cherished a higher opinion of our enemy. Unwilling to imagine that they could possibly be defeated, except by a most judicious and intrepid opponent, we concluded that, as a soldier, Napoleon was greatly able, and unboundedly courageous. But if the Duke of Wellington's exalted praise was, as it seems, unfounded, his Grace's commendation would derive little sanction from ours; we shall, therefore, leave it to posterity to decide, whether the English commander was, or was not, destitute of military judgment,—the French Emperor without skill and courage.

Our author, in proof of the goodness of Napoleon's police, tells us that it was formed upon the same plan as that adopted by the celebrated Sartine. This leads him to what he calls "*a genuine edition*" of the story, known to many, of the fortunate escape of the lace-merchant. We give it in his own words.

"A very rich lace-merchant, from Brussels, was in the habit of constantly frequenting the fair of St. Denis. On these occasions he repaired to Paris in the public diligence, accompanied by his trunks of lace. He had apartments at an hotel in the Rue des Victoires, which he had for many years occupied; and to secure which, he used always to write some weeks before. An illness had prevented his visiting the fair during two years; on the third, he wrote as usual to his landlord, and received an answer, that the death of the landlord had occasioned a change in the firm and tenants of the house; but that he was well known to them, and that they would keep for him his former rooms, and would do their utmost to give him satisfaction.

"The merchant set out, arrived at the barrier of Paris; the diligence was stopped, and a gentleman whom he had never seen before accosted him by name, and desired him to alight. The merchant was a good deal surprised at this; but you may judge of his alarm, when he heard an order given to the *conducteur* to unloose numbers one, two, three—the trunks, in which was his whole fortune. The gentleman desired he would not be afraid, but trust every thing to him. The diligence was ordered away, and the lace-merchant, in a state of agony, was conveyed by his new acquaintance to the house of Monsieur De Sartine. He there began an enumeration of his grievances, but was civilly interrupted by M. De Sartine—'Sir, you have not much reason to complain; but for your visit to me here, you would have been murdered this night at twelve.' The minister then detailed to him the plan that had been laid for his murder, and astonished him by shewing a copy, not only of the letter which he had

written to the landlord of the hotel, but also the answer returned by the landlord. Monsieur de Sartine then begged that he would place the most implicit confidence in him, and remain in his house until he should recover himself from his fright. He would then return to the coach in waiting, and would be attended to the hotel by one of his emissaries as valet. The merchant told him that the people of the house would not be deceived by a stranger, for they were well acquainted with all his concerns, and even with his writing. 'Examine your attendant,' said M. De Sartine; 'you will find him well instructed, and he speaks your dialect as you do yourself.' A few questions convinced the merchant that the minister had made a good selection. M. De Sartine then described the reception he would meet with, the rooms he was to occupy, the persons he should see, and laid down directions for his conduct; telling him, at the same time, that if at a loss, he should consult his attendant. On his arrival at the inn, every thing shewed the wonderful correctness of the information. His reception was kind as ever. Dinner was served up; and the merchant, according to his practice, engaged himself till a late hour in his usual occupations. The valet played his part to a miracle, and saw his master to bed, after repeating to him the instructions of Monsieur De Sartine. The merchant, as may well be supposed, did not sleep much. At twelve, a trap-door in the floor opened gently, and a man ascended into the apartment, having a dark lanthorn in one hand, and in the other some small rings of iron, used for gagging people to prevent their speaking. He had just ascended, when the valet knocked him down and secured him; the room was immediately filled with the officers of the police. The house had been surrounded, to prevent escape; and in a cellar under the room where the merchant had slept, and which communicated with the trap-door, were found the master, mistress, and all the members of the gang—they were all secured."

In the preliminary paragraph of our critique on this work, we have pronounced it to be *liberal in its views*. Our opinion was influenced by the impartial insertion of a few anti-delusive narratives, similar to the following two.

"Let us proceed," says our traveller, "with the character of Napoleon. All the world is well acquainted with his vices; but I am not sure if [*that*] my readers ever heard of his virtues; of his having shewn that he felt as a man. The two following instances are authentic.

"After the capture of Berlin, the command of the city was given to one of the Prussian generals, who had sworn fidelity to Bonaparte. This officer betrayed his trust, and communicated to the King of Prussia all the information which he obtained of the

motions of the French army. Bonaparte obtained sufficient proof of his crime, by intercepted letters. The officer was arrested, a military trial was ordered, and sentence of death pronounced. The wife of the officer threw herself at the feet of Bonaparte, and implored the life of her husband. He was touched, and drawing out from his pockets the letters which proved the crime, he tore them to pieces, saying, that in thus destroying the proofs of his guilt, he deprived himself of the power of afterwards punishing it. The officer was immediately released.

"The other instance is of an extraordinary nature, and is thus related by his valet: it happened while he was with the army in Egypt. \* On etait a deux lieux de Kaminieh. Le General au milieu de son etat major, faisait route suivi d'une cinquantaine de gardes à cheval. Arrivé à cet endroit il fit faire halte. On etait fatigué. Chacun se mit à l'ombre autant que cela se pouvait. Le General seul se promenait d'un air soucieux. Trois minutes après nous ne le vîmes plus. Un petit bosquet nous le cachait. Tout à coup je l'entends m'appeler par mon nom, surement parceque j'étais le plus proche de lui. Au plutot je me suis à courir, deux

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\* "We were two leagues distant from Kaminieh. The General marched in the middle of his staff, followed by about fifty guards on horseback. Arrived at that place, he made us halt. We were much fatigued, and each one placed himself as much in the shade as he could. The General, alone, walked about with a thoughtful air. About three minutes afterwards we no longer saw him, a small clump of bushes concealed him:—of a sudden, I heard myself called by my name, evidently because I was the nearest to him. I ran immediately, and two persons followed me, one named Talbot, the other Reguillot; the first a simple guard, and the second trumpeter to the regiment; both of these are yet alive, and one is in Paris. Arrived near the General, he demanded if I had any money; on my replying in the affirmative, he desired me to follow him: the two guards followed also. At ten paces beyond the eminence were four or five little huts, into one of which Napoleon entered the first. We saw, on entering, a sick woman lying on a kind of mat spread on some sort of leaves, which made a great noise when she moved. She had for covering a piece of cotton cloth of the purest white; every thing in the room shewed poverty, yet every thing was clean beyond description. Near the bed of the sick person was a girl about 15 years old, who, though brown, was as beautiful as possible. She had not an air of astonishment; she viewed the General from head to foot. He asked me if I spoke her jargon; as I replied no, Reguillot told her, in the language of the country, that it was the General-in-Chief to whom she was speaking. At these words she smiled, and stretched forth her arms to him, and wished to continue in this position, but he would not suffer her. He bid Reguillot ask some account of herself and of the sick person. We learnt that they were mother and daughter; that the mother had fallen sick on her son's leaving her to follow the troops of the Pacha Djeazar; that the young girl was reduced to despair, as she could no longer procure the help that was necessary to her mother. The young woman did not well understand what the conversation meant, wept, and the tears furrowed her cheeks. The General then seized her in his arms, and kissed her on the forehead in a most expressive manner. I was extremely surprised, as I had never witnessed any thing like this in him. He then asked me for my purse—I gave it him. It contained Egyptian money equal to 127 French francs. After having opened it, without counting it, he gave it to the girl, who immediately opened it without ceremony. At the sight of the gold, the lovely creature uttered a shout of joy, let fall the purse, and leaped on the neck of the General, embracing him closely."

personnes me suivent, l'un est nommé Talbot, l'autre s'appelle Reguillot; le premier simple garde, et le second trompette au même régiment. Ces deux personnes vivent encore et un d'entre eux est à Paris. Arrivé près du General, il me demande si j'avais de l'argent? Sur ma réponse qui j'en avais, il me dit de le suivre: Les deux gardes suivent de me. A' dix pas plus loin que la petite eminence, étaient trois ou quatre petite chaumières, dans l'une desquelles Bonaparte entra la premier. Nous vismes en entrant une femme malade, couchée sur une espece de natte tendue sur des feuilles qui faisaient beacoup de bruit quand la malade se remuait. Elle avait pour couverture un morceau de toile de coton d'une blancheur parfaite. Tout dans cette chaumière exprimait l'indigence. Mais tout aussi était d'une propreté au dela de toute expression. Pres du lit de la malade était un fille d'environ quinze ans, quoique brune, elle était autant belle qu'on peut être. Elle n'avait point l'air étonné; elle considerait le General de la tête au pieds. Il me demanda alors si je parlais un peu son patois; j'allais lui dire que non, quand Reguillot se mit à dire à la jeune fille en langue du pays, que c'était le General-en-Chef à qui elle parlait. A' ces mots, elle sourit et lui tendit les bras. Elle allait continuer, le General ne voulait la souffrir, mais il charge Reguillot de lui demander des details sur le malade et sur elle même. Nous apprimes que c'était la mere et la fille, que la mere était tombée malade depuis que son fils unique avait suivi les troupes du Pacha Djeddar, que la jeune fille était au desespoir de ne pouvoir plus procurer à la mere les secours dont elle avait besoin. La jeune fille qui se doutait du sujet de la conversation, laissait voir de grosses larmes qui lui sillonnaient les joues. Le General alors la prit dans ses bras et sa baissa sur le front d'une maniere tres expressive. Je fus extremement surpris, comme je ne fus jamais temoin d'une pareille chose de sa part. Alors il me demande ma bourse. Je la lui donne—elle contenait en monnaie du pays 127 francs de France. Apres l'avoir ouverte sans rien compter, il en fit present à la fille qui sur le champ l'ouvrit sans façon. A' la vue de l'or qu'elle contenait cette belle personne fit un cri de joie, laisse tomber la bourse, et saute au cou du General qu'elle embrasse fortement."

After a general view of the state of France under Napoleon; comprising the condition of her agriculture, her commerce, her wealth and its division, her religion, and administration of justice, (in describing which the author is, again, so liberal to the French Emperor, as to admit that *his penal code breathes throughout a spirit of humanity*) we are presented, in the concluding chapter, with some remarks on the "modern French character and manners."

The national characteristics chiefly brought forward in this part of the work, are,—a constant disposition to mix, *sans ce-*

remotion, in the conversation of strangers; a natural levity, that defies suppression by misfortune; in the *military*, a dark, gloomy, and ferocious air; in the whole nation, an inordinate portion of vanity; in the great body of the people, an extreme ignorance, and an egregious credulity. "An instance of this latter quality," says our traveller, "occurs to me [*to my recollection*], which I witnessed, while residing in the south of France.

"At one of the great fairs where I was present, there appeared upon an elevated stage an elderly and serious-looking gentleman, dressed in a complete suit of solemn black, with a little child kneeling at his feet. 'Messieurs,' said he to the multitude, and bowing with the most perfect confidence and self-possession—  
 '\* Messieurs, c'est impossible de tromper des gens instruits comme vous. Je vais absolument couper la tete a cet enfant. Mais avant de commencer, il faut que je vous fasse voir que je ne suis pas un charlatan. Eh bien, en attendant et pour un espeece d'exorde: Qui est entre vous qui a le mal au dent?' 'Moi,' exclaimed instantly a sturdy looking peasant, opening his jaws, and disclosing a row of grinders which might have defied a shark. 'Monsieur, (said the doctor, inspecting his gums), it is but too true. The disorders attending these small but inestimable members, the teeth, are invariably to be traced to a species of worm, and this the most obstinate, as well as the most fatal species in the vermicular tribe, which contrives to conceal itself at the root of the affected member. Gentlemen, we have all our respective antipathies; and it is by means of these that the most fatal and unaccountable effects are produced upon us. Worms, gentlemen, have also their prevailing antipathies. To subdue the insect, we have only to become acquainted with its disposition. The worm, sir, at the bottom of your tooth, is of that faculty or tribe which *abhors copper*. It is the vermis halcomisicus, or *copper-hating worm*. Upon placing this penknife in the solution contained in this bottle,' (continued he, holding up a small phial which contained a green-coloured liquid), 'it is, you see, immediately changed into copper.' The patient then, at the doctor's request, approached. A female assistant stood between him and the crowd, and in a few minutes the tooth was delivered of a worm, which, from its size, might have given the tooth-ache to the Dragon of Wantley,

'Who swallow'd the Mayor asleep in his chair,  
 And pick'd his teeth with the mace.'

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\* "Gentlemen, it is impossible to deceive persons enlightened as you are; I am absolutely going to cut off the head of this child. But before commencing, I must let you see that I am no quack. Well, in the meantime, as an exordium, Who is there among you who has the tooth-ache?" 'I,' exclaimed instantly a sturdy peasant, &c."

"The peasant declared he felt no more pain, and the crowd eagerly pressed forward, (with the exception, we may believe, of the copper-smiths amongst the audience), and purchased the bottles containing this invaluable prescription."

The author, returning to his catalogue of French peculiarities, does not omit that of *versatility*, or universal love of change: female superficiality; competence and content of the peasantry; addiction, in all ranks, and at all places, to dancing; and the general propensity to talk, and to act, in *public*.

After one or two samples of this prevailing taste for *publicity*, we read—

"But there is yet another exhibition here (at Paris) which is at once the most singular in this nature, and which shews, in the very strongest light, this general deep-set passion in the French, for the creation of what they imagine the necessary effect which ought to be attended to in every thing which is displayed in public, I mean that extraordinary exhibition which they term the catacombs. These catacombs are large subterraneous excavations, which stretch themselves to a great extent under Paris; and which were originally (as we were informed) the quarries which furnished the stones for building the greater part of that capital. You arrive at them by descending, by torch light, a narrow winding stair, which strikes perpendicularly into the bosom of the earth; and which, although its height is not above seventy feet, leads you to a landing-place so dark and dismal, that it might be as well in the centre of the earth as so near its surface. After walking for a considerable time through different obscure subterranean streets, you arrive at the great stone gate of the catacombs, above which you can read by the light of the torches, '*The Habitation of the Dead*.' On entering, you find yourself in a dark wide hall, supported by broad stone pillars, with a low arched roof, the further end of which is hid in complete obscurity; but the walls of which (as they are illuminated by the livid and feeble gleam of the torches) are discovered to be completely formed of human bones. All this, as far as I have yet described,—the subterranean streets which you traverse,—the dark gate of the great hall, over which you read the simple but solemn inscription,—and the gloom and silence of the chambers, whose walls you discover to be furnished in this terrible manner, is fitted to produce a most deep and powerful effect. To find yourself the only living being, surrounded on every side by the dead; to be the only thing that possesses the consciousness of existence, whilst millions of those who have once *been* as you *are*—millions of all ages, from the infant who has only looked in upon this world, in its innocent road to heaven, to the aged who has fallen in the fullness of years—and whilst millions of the young, and the gay, and the beautiful of the centuries which have gone before, lie all cold and silent

around you—it is impossible that these deep and united feelings should not powerfully affect the mind, and should not lead it to rivet its thoughts upon that last scene, which all are to act alone; and where, in the cold and unconscious company of the dead, we are destined to end the strange and eventful history of our nature. But, unfortunately, the guide, who now approaches you, insists upon your examining the details, which he conceives it is his duty to point out; and it is then that you discover, that this prevailing taste for producing effect, this love of the arrangements necessary to complete the *spectacle*, has invaded even this sacred receptacle. The ornaments which he points out, and which are curiously framed of the whitest and most polished bones; little altars which are framed of the same materials in the corners of the chambers, and which are crowned with what the artists have imagined the handsomest skulls; and the frequent poetical quotations, which, upon a nearer view, you discern upon the walls; all this, in the very worst style of French taste, evinces that the same unhallowed hands which had dared to violate the monuments of their heroes, have not scrupled to intrude their presumptuous and miserable efforts, even into the sanctuary allotted to the humbler dead."

So far these animadversions are of a cast not very indicative of the unprejudiced and liberal feeling for which we have given our traveller credit. As conscious himself of this digression from all favourable colouring, and perhaps from the strict line of veracity, he has found it difficult to resist the claims of justice. Hence, no doubt, the following palliation of his extended reprobation of French *follies* and French *iniquities*.

"After having given such a picture of the general state of French society, as we have presented in this chapter, it would be highly unjust" (we think with the writer) "if we did not mention, that we found *many exceptions*. That we met with many very intelligent men, of liberal education, and gentlemanly conduct; and that in the town where we resided, and indeed generally during our travels, we experienced much hospitality and kindness."

That nation which treats with *hospitality and kindness* the people to whose government they chiefly owe the loss of the golden fruits of a patriotic struggle of more than a quarter of a century, must possess a godlike spirit of forgiveness; a species of *charity*, that, of all others, is best qualified to cover a *multitude of sins*.

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**ART. VI.—***A Practical Treatise on Gas-Light; exhibiting a summary Description of the Apparatus and Machinery best calculated for illuminating Streets, Houses, and Manufactories, with Carburetted Hydrogen or Coal-Gas: with Remarks on the Utility, Safety, and general Nature of this new Branch of Civil Economy. By FREDERICK ACCUM, Operative Chemist; Lecturer on Practical Chemistry, on Mineralogy, and on Chemistry applied to the Arts and Manufactures; Member of the Royal Irish Academy, of the Linnæan Society; Member of the Royal Academy of Sciences of Berlin, &c. &c. With coloured Plates. Second Edition, stereotyped. Ackermann. 1815.*

ONE of the chief motives for our presenting a review of this volume to our readers is the daily increasing interest of the subject, both in a philosophical and economical point of view. Such is the importance we attach to the utility of decomposing pit-coal, that we consider the invention, from the various subsequent benefits which it embraces, as one of the first magnitude in this age of chemical discoveries. For it has long been allowed, that two of the highest gratifications to the senses of mankind exist in the most effectual mode of producing light and warmth. Yet, although every individual is continually sensible of these grateful properties, and although the principles of caloric and light have been long known to scientific men, when in combination with inflammable materials; yet the carburetted hydrogen or coal-gas, separated from its grosser elements, has never been converted, until late years, to the useful purposes of domestic life.

It may be recollected by our readers that little was known of the chemical qualities of that congregation of atoms which is denominated atmospheric air, previous to the seventeenth century, including all that Lord Bacon and the Hon. Mr. Boyle have wrote upon the subject; but it appears in the Philosophical Transactions, vol. xli. that so early as the year 1739 a paper was presented to the Royal Society, by Dr. Clayton, recording some experiments, from which it appears that the nature of coal-gas was known at that period to be inflammable—for the Doctor obtained, by distillation of Newcastle coal, a black oil, an aqueous fluid, and an inflammable gas—this last, he caught in bladders, and was enabled by pricking it to inflame the gas at pleasure. About the same time it was known by that eminent experimentalist, Dr. Hales, that pit-coal, submitted to chemical examination, by means of ignition, became volatilized in the form of an inflammable vapour. Hence the discovery of the inflammable nature of coal-gas can no longer be claimed by any person now living.

The present Bishop of Landaff, so justly celebrated for his chemical labours, examined the nature of the vapour and gaseous products which are evolved during the distillation of pit-coal. So early as the year 1767 this learned philosopher noticed that the volatile product is not only inflammable as it issues from the distillatory vessel, but that it also retains its inflammability after having been made to pass through water, and suffered to ascend through highly curved tubes.

The other matters obtained by this scientific prelate were, an aqueous ammoniacal fluid, a tenacious oil like tar, and a spungy coal or coke. Here are the testimonies of three celebrated experimentalists, that the products from the distillation of pit-coal were perfectly known many years back, although the application of the gas was not then directed to the identical uses which at present signalize the illumined streets of London.

It was about the year 1772 when that shrewd philosopher, Dr. Priestly, published his three volumes on different kinds of airs, and it was in that publication that the doctrine and properties of many gaseous products were illustrated by a series of experiments, and with a precision, which have added so much to our present chemical knowledge. We presume that that luminous work contributed to dispel the obscurity of all previous pneumatic theories, and immediately led the intelligent French philosopher, Lavoisier, to the various experiments on gasses, which became the foundation of those principles that ultimately distinguished the edifying works of that eminent philosopher.

It was in the year 1792 that a series of further experiments upon the quantity and quality of gasses contained in different substances was entered into by Mr. Murdoch, of Redruth, in the county of Cornwall.

In the course of these experiments he remarked that the gas obtained by distillation of coal, peat wood, and other inflammable substances, burnt with great brilliancy upon being set fire to; and it occurred to him that by confining and conducting it through tubes, it might be used as an economical substitute for lamps and candles. The distillation was performed in iron retorts, and the gas conducted through turned-iron and copper tubes, stretching to the distance of 70 feet. At this termination, as well as at intermediate points, the gas was set fire to as it passed through apertures of different diameters and forms, purposely varied with the view of ascertaining which would answer best. In some, the gas issued through a number of small holes like the head of a watering pan: in others, it was

thrown out in thin long sheets, and again in others in circular one, upon the principle of Argand's lamp.

Bags of leather and of varnished silk, bladders and vessels of tinned iron, were filled with the gas, which was set fire to, and carried about from room to room, with a view of ascertaining how far it could be made to answer the purpose of moveable and transferable light. Trials were likewise made of the different quantities and qualities of gas produced by coals of various descriptions, such as those of Swansea, Newcastle, Shropshire, Staffordshire, and some kinds of Scotch coals.

In the year 1798 he constructed an apparatus at Soho foundery, which was applied during many successive nights to the lighting of the building, when the experiments upon different apertures were repeated upon a large scale.

Various methods were also practised for washing and purifying the air to get rid of the smoke and smell. These experiments were continued with occasional interruptions, until the epoch of the peace of 1802, when the illumination of the Soho manufactory afforded an opportunity of making a public display of the new lights; and they were made to constitute a principal feature in that exhibition.

It was in the years 1803 and 1804, when Mr. Winsor exhibited the general nature of the new mode of illumination; but the manner of using his machinery for procuring, and the plan of purifying, the gas, he kept secret. He conducted the gas through the house, and supplied various devices of lamps, chandeliers, &c.

Mr. Winsor likewise shewed by experiments that the flame of the gas-light produced no smoke; that it was neither so dangerous as the flame of candles or lamps; that it would not emit sparks, and that it was not so readily extinguished by gusts of wind or torrents of rain.

It was not until the month of May, 1814, that Mr. Winsor took out a patent for combining the savings, and purifying of inflammable gas, (for producing light and heat), by blending ammonia, tar, and other products of pit-coal in the manufacture of a superior kind of coke. He afterward took out a second patent for further improvements in those processes.

We shall now direct the reader's attention more particularly to the sentiments of Mr. Accum, whose former publications have done him so much credit, and which are well known; we presume, to many of our chemical friends.

Those gentlemen who are desirous of being acquainted with the apparatus for carrying the gas-light illumination into effect, will find in the present volume a fair statement of this new sys-

tem, overcharged neither with a display of merits or defects. The numerous points and various facts which are collected on the subject, will arrest the chemist's attention, and induce him to confess that they add to the general stock of chemical knowledge.

It will be unnecessary to offer remarks upon many of the heads of this Treatise. Yet, as there are some tabular views calculated for domestic purposes, with comparisons of the consumption of tallow and oil, in competition with coal gas; we shall abstract such of these as appear most interesting, and intersperse a few of the author's sentiments on the most useful and familiar topics.

Before the nature of gas-light is considered, it may not be perfectly unacceptable to give a little sketch of the theory and action of the common means employed for supplying light, with a few facts connected with the artificial production and distribution of light. This will enable us to better understand the nature of the new system, which it is the object of Mr. Accum's book to explain. This we shall do in the words of our author.

"When a candle," he says, "is for the first time lighted, a degree of heat is given to the wick, sufficient first to melt, and next to decompose the tallow surrounding its lower surface; and just in this part the newly generated gas and vapour is, by admixture with the air, converted into a blue flame, which almost instantaneously encompassing the whole body of the vapour, communicates so much heat to it as to make it emit a yellowish white fluid—the tallow now liquified, as fast as it boils away at the top of the wick, is by the capillary attraction of the same wick drawn up to supply the place of what is consumed by the cotton. The congeries of capillary tubes, which form the wick is black, because it is converted into coal, a circumstance common to it with all other vegetable and animal productions, when part of the carbon and hydrogen which enter into their composition, having been acted on by combustion, the remainder and other fixed parts are by any means whatever covered and defended from the action of the air.

"In this case the burning substance owes its protection to the surrounding flame. For when a wick, by the continual washing of the tallow, becomes too long to support itself in a perpendicular situation, the top of it projects out of the cone formed by the flame, and thus being exposed to the action of the air, is ignited, loses its blackness, and is converted into ashes: but that part of the combustible, which is successively rendered volatile by the heat of the flame, is not all burnt, but part of it escapes in the form of smoke through the middle of the flame, because that

part cannot come into contact with the oxygen of the surrounding atmosphere: hence it follows, that with a large wick and a large flame, this waste of combustible matter is proportionately much greater than with a small wick and a small flame; in fact, is not greater than a simple thread or cotton, the flame, though very small, is peculiarly bright and free from smoke: whereas lamps with very large wicks, such as are suspended before butchers' shops, or with those of lamplighters, the smoke is very offensive, and in a great measure eclipses the light of the flame.

"A candle differs from a lamp in one more essential circumstance, viz. that the oil or tallow is liquified only as it comes into the vicinity of the combustion, and this fluid is retained in the hollow of the part which is still concrete, and forms a kind of cup. The wick, therefore, should not, on this account, be too thin; because, if this were the case, it would not carry off the material as fast as it becomes fused, and the consequence would be, that it would gutter or run down the sides of the candle; and as this inconvenience arises from the fusibility of the tallow, it is plain that a more fusible candle will require a larger wick, or that the wick of a wax candle may be made thinner than that of one of tallow. The flame of a tallow candle will of course be yellow, smoky, and obscure, except for a short time after snuffing.

"When a candle with a thick wick is first lighted, and the wick snuffed short, the flame is perfect and luminous, unless its diameter be very great; in which case there is an opaque part in the middle, where the combustion is impeded for want of air. As the wick becomes longer, the interval between its upper extremity and the apex of the flame is diminished; and, consequently, the tallow which issues from that extremity having a less space of ignition to pass through, is less completely burned, and passes off partly in smoke.

"The evil increases, until at length the upper extremity of the wick projects beyond the flame, and forms a support for an accumulation of soot, which is afforded by the imperfect combustion, and which retains its figure until, by the descent of the flame, the external air can have access to the upper extremity: but in this case the requisite combustion, which might snuff it, is not effected; for the portion of tallow emitted by the long wick is not only too large to be perfectly burned, but also carries off much of the heat of the flame, while it assumes the elastic state. By this diminished combustion and increased afflux of half-decomposed oil, a portion of coal or soot is deposited on the upper part of the wick, which gradually accumulates, and at length assumes the appearance of a fungus. The candle then does not give more than one-tenth of light which the due combustion of its materials would produce, and on this account tallow candles require continual snuffing. But if we direct our attention to a wax candle, we find that, as its wick lengthens, the light indeed be-

comes less ; the wick, however, being thin and flexible, does not long occupy its place in the centre of the flame ; neither does it, even in that situation, enlarge the diameter of the flame, so as to prevent the access of air to its internal part. When its length is too great for the vertical position, it bends on one side ; and its extremity coming in contact with air is burned to ashes, except such a portion as is defended by the continual afflux of melted wax, which is volatilized and completely burned by the surrounding flame. Hence it appears that the difficult fusibility of wax renders it practicable to burn a large quantity of fluid by means of a small wick, and that the small wick, by turning to one side in consequence of its flexibility, performs the operation of snuffing itself in a more accurate manner, than can ever be performed mechanically.

“ From the above statement it appears, that the important object to society of rendering tallow candles equal to wax, does not at all depend on the combustibility of the respective materials, but upon a mechanical advantage in the cup, which is afforded by the inferior degree of fusibility in the wax, and that in order to obtain this valuable object, one of the following effects must be produced ; either the tallow must be burned in a lamp to avoid the gradual progression of the flame along the wick ; or some means must be devised to enable the candle to snuff itself as the wax candle does ; or the tallow itself must be rendered less fusible by some chemical process. The object is, in a commercial point of view, entitled to assiduous and extensive investigation.”

Chemists in general suppose the hardness or less fusibility of wax to arise from oxygen.

After stating the *manner* in which luminous bodies produce light by the common mode, we shall offer a few observations on the new art of procuring artificial light, which consists in burning the gaseous fluid obtained by distillation from common pit-coal, which at present engages the attention of the public under the name of *gas-light*.

The Legislature has given encouragement to this system of lighting ; and it is sufficiently known that a Company has been incorporated by charter, under the name of the *Gas-Light and Coke Company*, who are permitted to apply this new art by way of experiment, on a large scale, in lighting the streets of this metropolis.

As the apparent success of this Company may excite apprehension in respect to the ability of Great Britain to render the necessary supplies of coals, now that they are to be used for light as well as heat, we shall extract the following statement of the state of coal mines from the River Tyne and Wear only.

" 1st. That the seams of coal which are now worked at Newcastle and Sunderland, are equal to a seam or bed of 15 miles by 20 miles.

" 2d. That this seam on an average is at least four feet thick.

" 3d. That one-sixth part of the above extent is sufficient for pillars to support the roofs of the mine.

And 4th. It appears by experiment, that a cubic yard of coal weighs one ton, or 20 cwt.

London Chaldron.

" The total consumption of coal from the Rivers Tyne and Wear known from the registers to be } 2,300,000

" The number of tons in the above quantity, taking the London chaldron at 27 cwt. is } 3,100,000

" Now a ton weight of coal is estimated to occupy in the earth the space of a cubic yard.

" The number of cubic yards in a square mile is } 3,097,000

" The beds or seams of coal are upon an average four feet and a half in thickness, which increases the above number of cubic yards in the square mile by half the number of square yards, to } 1,548,800

" And hence the square mile of the beds or seams of coal we are describing, contains of cubic yards and tons of coal } 4,645,000

" A deduction of one-sixth for pillars to support the mine } 800,000

We have mentioned the length and breadth of the seams of coal to be equal to 20 miles by 15, making an area of 300 square miles, and consequently a source of consumption, for the space of 375 years.

As Mr. Accum observes, nothing can be more perfectly devoid of common sense, wasteful and slovenly, than the manner in which chimneys, under which coals are burnt, are managed by servants.

" They throw on a load of small coals at once, through which the flame is hours in making its way; and frequently it is not without much care and trouble that the fire is prevented going out. During this time no heat is communicated to the room; and what is still worse, the throat of the chimney being occupied merely by a heavy dense vapour, not possessed of any heating power, and consequently not having much elasticity, the warm air of the room finds less difficulty in forcing its way up the chimney and escaping, than when the fire burns bright, and the coal is ignited; and it happens not unfrequently, especially in chimneys and fire-places ill constructed, that this current of warm air from the room which presses into the chimney, crossing upon the current of heavy smoke and aqueous vapour, which escapes slowly from

the fire, obstructs it in its ascent, and beats it back into the room. Hence it is that chimneys so often smoke when too large a quantity of fresh coals are put on the fire. So many coals should never be put on the fire at once, as to prevent the free passage of the flame between them, or to prevent them becoming quickly heated, so as to give out the carburetted hydrogen gas, which they are capable of furnishing, and to cause it to be inflamed. In short, a fire should *never* be smothered; and when attention is paid to the quantity of coals put on, there is little use for the poker, and this circumstance will contribute much to cleanliness and preservation of furniture."

From these principles it may be collected how very necessary it is for the purposes of domestic convenience that fires should be properly attended, especially in houses which have many fires, and use large quantities of coals; that all of them should be under the direction of *one* person, who would very rarely have occasion for the use of a poker, and would apply coals very sparingly, which would always preserve a clear fire; and that no *other* person in the parlour, or from the kitchen, should be suffered to touch shovel, tongs, or poker. In a paper, called the Plain Dealer, the author speaks so appropriately on the subject, that we avail ourselves of a brief quotation from him. He asserts, there is nothing that makes a human being more ridiculous than attempting to stir a fire without judgment, to prevent which he lays down the following rules—

" 1st. Stirring of a fire may have its use where it makes a hollow, which occasions the air to be rarified by the adjacent heat, and allows the surrounding air to rush into the hollow, which giving life and support to the fire, it carries the flame with it.

" 2dly. Never stir a fire when fresh coals are laid on, particularly when they are very small, because they immediately fall into the hollow place, and therefore ruin the fire.

" 3dly. Always keep the bottom bars clear.

" And 4thly. Never begin to stir the fire at the top, unless when the bottom is quite clear, and the top only wants breaking."

As we have seen what is necessary to the production and generation of radiant heat, it remains to determine how the greatest proportion generated and sent off from the fire in all directions, may be made to enter the room and assist to warm it. Now as the rays which are thrown off from burning fuel have these properties—that they generate heat only when and where they are stopped or absorbed, and that they reflect heat from the surfaces of various bodies without generating it, we are enabled to take measures so as to produce the effect re-

quired with certainty; that is, for bringing as much radiant heat as possible into the room. The modes of doing this will be found amply detailed in this work, but our limits prevent us from offering any further observations on these points, and we conclude with what most particularly demands attention on the carburetted hydrogen, &c. distilled from coals, and the effect which it is likely to produce on public and domestic illuminations.

With regard to the philosophy of coal gas, it is proved that pit-coal contains fixed hydrogen, carbon, and oxygen, in the state of a solid. When this coal has been exposed to a certain degree of intense heat, a part of the carbon unites with part of the oxygen, and produces carbonic acid, which, by means of caloric, is melted into the condition of a gas, and forms carbonic acid gas; at the same time part of its hydrogen combines with another portion of carbon and caloric, and forms the carburetted hydrogen or coal gas, being the article which has become of late of such interesting discussion. This, however, appears to vary considerably in its constitution, according to the circumstances under which it is produced. It follows that the different species of coal vary in the product of the quantity as well as quality; but we understand, from the use which has been made of Cannel or Wigan coal for some time in Mr. Akerman's manufactories, that it affords a much larger quantity of another coal; and with respect to the gas itself, more than indemnifies the increased price of this article.

This gaseous hydrogen, we shall remark, is obtainable by various means, but in which there is a considerable difference, according to their specific gravities. We cannot enlarge on this subject here, but it is plentifully formed on the surface of stagnant waters, marshes, or ditches, and more copiously where the bottom is disturbed. It is somewhat curious that there should be 1-5th part of azot or nitrogen, when collected in its purest form; and it is probable that this fatal tendency of these combinations, when respired, is a principal source of fevers. It is from the spontaneous flashes of lambent flame, which spreads over the surface of such pools, in conjunction with phosphorated emanations, that the fabulous accounts of the *ignis fatuus* derive their existence.

All vegetable matters, when exposed to a degree of heat sufficient to decompose them, yield an abundance of carburetted hydrogen gas. A large evolution of this gas, may, also, be obtained from moistened charcoal, when heated in an earthen retort till it becomes ignited, by passing rectified spirits of wine, or camphire, through red hot tubes,—and our author

adds, that this gas is, likewise, produced from distilled oils, wood, bones, wax, and tallow, and every animal and vegetable body—but it would be endless to enumerate the various sources of this gaseous fluid.

In the distillation, the gas which first comes over is found to have a greater specific gravity than what follows: its proportion is about two to three.

If 112 pounds of coal be distilled, it will produce about 350 cubic feet of carburetted hydrogen gas, independent of sulphuretted hydrogen, carbonic acid, and carbonic oxyd.

Half a cubic foot of this carburetted hydrogen, it seems, is equal, in its illuminating powers, to 180 grains of tallow, (being the quantity consumed in one hour by a candle; of six in a pound.) Now, as one pound of avoirdupoise is equal to 7000 grains, so one pound of such candles burning in succession would be consumed in 40 hours. To produce the same light, one half of a cubic foot of coal-gas must be burnt. Therefore, one half multiplied by 40 hours is equal to 20 cubic feet of coal-gas per hour, and is equal to one pound of candles, provided they are burned in succession. Thus, 112 pounds of coal, producing, at the minimum, 350 cubic feet of gas, gives, if divided by 20, a quotient of 17 and a half of tallow.

The production of carburetted hydrogen, both in quantity and quality, depends on the degree of temperature employed in the distillatory process. We understand from this Treatise, that sulphuretted hydrogen, which tarnishes all metals, and emits fiery sparks, when inflamed in combination with hydrogen, is entirely deprived of these qualities, by passing repeatedly through very dilute solutions of subacetate of lead, green sulphate of iron, quick-lime and water, or hyper-oxy muriate of lead.

As to the brilliancy of the flame, an appeal may be made to every person who has witnessed the gas-light illumination, whether it be not superior to the best wax-candle light, or the Argand lamps.

It may be described as a rich compact flame, burning with a white and agreeable light, perfectly steady, and liable to undulation only in large masses. Before it is burned it has an odour, so has tallow and oil, but it requires not the trouble of snuffing, and propels no sparks—it is perfectly innocuous; a white handkerchief may be repeatedly passed through it without soil; and it is quite free from ungrateful smells.

The size, shape, and intensity of the gas flame may be regulated by simply turning a stop-cock, which supplies the gas-light to the burner. It may at command be made to burn.

with an intensity sufficient to illuminate every corner of the room, or so low and dim as barely to be perceived. It is unnecessary to point out how valuable such lights may prove in nurseries, stables, warehouses, chambers of the sick, and in all places where a uniform light is required, and combustible matters are exposed.

It has been suggested that the public streets illuminated with carburetted hydrogen gas may be liable to be left in total darkness by inattention of the managers at the manufactory from whence the main pipes are furnished; but the mechanical department seems under the direction of a very skilful engineer, and there does not appear any probability of such an accident. But although the main pipes, collateral ramifications, valves, and cocks, appear very well executed, it requires that all the workmen should be on the alert in performing their respective duties. There are only three manufactories at present of the hydrogen gas, and all the branches of the pipes are laid down so as by anastomosing, or communicating with each other, all the minute branches receive some part of the gas from each of the fountains, whence the coal-gas has its origin: and in consequence of which, if one of the factories was to be blown up suddenly, or the main pipes cut, the supply must be from the other two. Thirty miles of pipe are already laid down; and should all the streets, lanes, and courts, which are now lighted with oil, ever be furnished in the same manner, about a thousand miles of pipes will be required. To effect this, five times the present capital of 200,000*l.* of which nearly 4-5ths have been already expended, will not more than suffice. From the apparent success of the scheme, there seems little doubt but that these lights will spread, not only over London and Westminster, not only in the metropolis of every kingdom, but over every large city and town in the universe; because it is surely one of the essential comforts to mankind to possess a splendid light, without trouble, and free from danger. And we scruple not to say, that instead of exciting apprehension, it behoves the Directors of the numerous fire-insurance offices, if they received sufficient for the risk before, to abridge the rates of their tables; for the fact is, that the gas-light is much less hazardous than the common: there is no risk of many of the accidents which happen from candles, when they are left to gutter or burn down, the omission of their extinction or timely snuffing, by drunken ostlers and others, the cause of so many stable fires. The gas burners must necessarily be fixed in one place, and therefore cannot fall,

or be deranged, without being immediately extinguished; no sparks nor any embers fall from them.

A few words upon the question, considered in a medical point of view, may not be improper. The unconsumed carbon of ignited coal, oil, and tallow, in the usual modes of effecting light and heat, is too well known in this city to need remark. Many persons are oppressed with pulmonary diseases during six months of the year in London, arising chiefly from the large creation of uncarbonized matter which floats in the atmosphere, and is afterwards respired. But should the coke, the residue of the coals, and carburetted hydrogen, become very general, as a means of illumination, we may venture to anticipate, that many asthmatic and pulmonic patients, who are confined during the winter in the country, will be enabled to pass the winter in London without oppression.

The following table of the proportionate consumption of coals and candles we extract from Mr. Accum's volume, and will be found, we trust, interesting to the reader.

" N. B. If it be required to know, for how many hours one pound, or one peck, or one bushel, or one sack, of coal will produce gas-light equal to that of a certain number of well-snuffed candles, the proportion of each, on the average weights of a pound, peck, bushel, or sack, to that of a chaldron of coals, is as follows:—

One pound	- -	=	2968th part of a chaldron.
One peck, 20lb.	=	148th	do.
One bushel, 32lb.	=	36th	do.
One sack, 248lb.	=	12th	do.

" Rule.—Divide with either Of the above parts of weight, the number of lights opposite to their hours, and the product will be the number of lights burning for the same number of hours.

" Example.—To know how many lights one peck of coal will give for six hours, divide the 148th part in 3,500, opposite to the number of six hours, the product is almost 24 lights; the same rule holds good for any given quantity or number of pounds of coal in a chaldron, to find how many lights, or candles, twelve to the pound or six to the pound, they will give for a given number of hours.

" Tabular View exhibiting the illuminating power of Coal-Gas compared with the illuminating power of Tallow Candles, six in a pound.

" One chaldron of coals produces, according to weight and quality,

Cubic Feet of Gas,	Burning,	Candles, six in a pound.
10,500	1 hour	10,509
	2 do.	5,250
7,909	3 do.	3,500

<i>Cubic Feet of Gas.</i>	<i>Burning.</i>	<i>Candles, six in a pound.</i>
5,250 - - -	4 do. - - -	2,625
4,490 - - -	5 do. - - -	2,200
3,500 - - -	6 do. - - -	1,750
3,003 - - -	7 do. - - -	1,502
2,525 - - -	8 do. - - -	1,312
2,333 - - -	9 do. - - -	1,166
2,100 - - -	10 do. - - -	1,050
1,913 - - -	11 do. - - -	956
1,710 - - -	12 do. - - -	875
1,615 - - -	13 do. - - -	807
1,499 - - -	14 do. - - -	740
1,400 - - -	15 do. - - -	700
1,312 - - -	16 do. - - -	656
1,234 - - -	17 do. - - -	617
1,166 - - -	18 do. - - -	583
1,105 - - -	19 do. - - -	552
1,050 - - -	20 do. - - -	525
1,000 - - -	21 do. - - -	500
956 - - -	22 do. - - -	478
913 - - -	23 do. - - -	456
875 - - -	23 do. - - -	437

It appears from the above estimate, that from a chaldron of coals there may be derived 10,500 cubic feet of inflammable gas, which will supply a light equal to 10,509 tallow candles, at the rate of six to the pound, burned in succession, at one shilling per pound, and therefore equivalent to the sum of £87. 11s. We shall now exhibit the cost of all the products from a distillation of coal-gas,

“ Tabular View, exhibiting the quantity of Gas, Coke, Tar, Pitch, Essential Oil, and Ammoniacal Liquor, obtainable from a given quantity of Coal; together with an Estimate of the quantity of Coal necessary to produce a quantity of Gas capable of yielding a Light equal in duration of time and intensity to that produced by tallow candles of different kinds.

	<i>Average Shillings.</i>	<i>Weight of Coal.</i>	<i>Produce of Gas in Cubic Feet.</i>
One chaldron of coal from } 25 to 28 cwt. - - }	50	2,968	10,388
One ton ditto - - -	38.6	2,240	7,840
One sack ditto - - -	4.2	247	814
One bushel ditto - - -	1.6	82½	290
One peck ditto - - -	4¼	20¼	71½
One pound ditto - - -	¾	1	3½

*Coke*—One chaldron of coal of 28 cwt. gives 1½ chaldron of coke.

*Tar*—One chaldron of coal, &c. gives 108 lb. of tar.

*Ammoniacal Liquor*—Ditto, &c. gives 240 lb. of ammoniacal liquor.

## VALUÉ.

1 Chaldron and $\frac{1}{2}$ of coke, at £2. per chald. estimated	£3	0	0
120 lb. of tar, at 2s. per gallon, estimated	-	2	5
940 lb. of ammoniacal liquor, at 2d. per gallon	-	0	5
		<hr/>	
		£5	10

## NOTE.

1000 lb. of coal tar affords by distillation 260 of essential oil of naphtha.

1000 lb. of coal tar, produce by mere evaporation 480 of pitch.

From these documents it clearly appears that there is a profit of three pounds upon the distillation of every chaldron of coals from the products of the process, after deducting the first price of that article; and if the gain from the distribution of hydrogen gas should be balanced against the expenditure for the machinery, apparatus, and workmanship, a reasonable opinion may be formed of the profits which are likely to arise to the chartered Company from the illumination of the metropolis by carburetted hydrogen gas. But it must forcibly strike our readers, that the principal sum of £200,000 is much too scanty to render such a scheme effectual in London.

Sufficient has been offered from the intelligent author of this Treatise, to demonstrate the manifest importance which the gas-light illumination must possess in comparison to tallow or oily lights, especially with regard to cleanliness, comfort, and economy. But the curious reader, we presume, will not be satisfied without availing himself of the perusal of Mr. Accum's publication, wherein he will find the most scientific details on the subject, with very correct calculations, which cannot be noticed on the present occasion.

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ART. VII.—*Where to find a Friend. A Comedy, in Five Acts, performed at the Theatre-Royal Drury-Lane. By RICHARD LEIGH, Esq. Arlington and Whittingham. 1815.*

THE original intent of legitimate comedy, we are told, “was to hold the mirror up to Nature,” and therein to shew, with augmented effect, the various virtues and vices which chequer the path of human life. From a performance attaining to this object, much instruction may be elicited, much morality imbibed. Some feel exultation in contemplating the delineation of virtue; others are awakened to self-correction by the unqualified exposure of vice; while all, with very few exceptions, endure a mental wound from the shaft of irony, or are lashed by

the scourge of derision. Yet all go away pleased and satisfied; while a majority, thus mildly convinced of their errors, are shamed into amendment.

Such are the effects produced by the representation of a judiciously written comedy. Maugre the envenomed anathemas bawled out by fanatics, or the merciless damnation which canting hypocrites impotently pronounce against the drama, we are prepared to defend our present position against this dangerous phalanx; but, for the present, we shall merely inform them, that in proportion as men become more enlightened, a well regulated stage meets its encouragement. Yet do we acknowledge that the stage is frequently subject to censure, when lodged in the hands of pseudo-dramatists.

We conceive the production of a good comedy to be one of the finest efforts of the mind. An author essaying to effect such a work ought to be judged with candour; by men not only properly appreciating the due ends of legitimate drama, but who are also well tutored in the great school of human nature, and uninfluenced in their opinions. To a quorum of such men, like a grand jury in legal investigations, should his work be submitted; who might impartially judge between him and the public, whether it merited a trial. We find that something of this kind was practised in good old times, when merit, unbacked by *ex parte* interest, found its way to scenic representation; when the unassuming author met a reward for his labour from a grateful audience. Now, in the present state of the drama, the want of talent exhibited by modern dramatists; favoured by individual or managerial interest, the poverty of their language, their trite and thousand-times repeated incidents; in fine, their sterility of imagination, serve but too often to insult the understanding of the public. Their aim is to dazzle with shew, rather than to improve the intellect by intrinsic excellence.

The comedy, the more immediate subject of this article, is happily named; and according to the present fashion, a name is in much more estimation than the substance of the composition. This is well seconded in the prologue:

"In days of yore, a sage, the story run,  
Went grumbling forth to find an honest man;  
With lantern glimmering in the open day  
The cross old Cynic purblind poked his way;  
With jaundiced eye his fellow men survey'd,  
And swore that honesty from earth had fled:  
To what, you'll say, does this allusion tend?  
To this;—I'm puzzled *Where to find a friend.*"

The introductory epistle to this *printed* comedy is a nauseating compliment to one of the actors, Dowton. This we should not have deigned to notice, had it not, of itself, proved the nearly insurmountable difficulty of unfriended genius engaging the boards of Drury Lane. The dedication is short, and is as follows:

“ TO MR. DOWTON.

“ My Dear Sir,—For the perseverance of your friendly zeal, which procured this comedy to be introduced on the stage, and for the display of your powerful talents (never surpassed by those of any other performer), accept the sincere thanks of one who cannot be more gratified than by having the privilege of subscribing himself,

Your friend,

Berley, Nov. 27th, 1815.

RICHARD LEIGH.”

Whatever merit, therefore, this comedy may be found to possess, it is very clear that we are indebted for its reputation to an actor! And this circumstance irresistibly calls for an observation on the present influence of players on the drama. From the constant repetition of the lines of authors, they conceive it to be an easy matter to become authors themselves; and hence nearly one half of the favoured mimics arrogate to themselves the whole composition of a piece. Managers readily approve, and a packed house force down their pilfered scraps and stolen ideas. From the Kembles, down to vacant Knight, do we find this usurpation of the stage. How, then, can modest merit procure a representation on the stage? A composition by Sheridan would not pass the ordeal of the public, unless backed by interest, or, perhaps, an avowal that it was the production of that witty bard. Of this we could adduce a recent instance, and we should be glad to be put to the test by the censors of the metropolitan theatres.

Is there an amateur of the drama living, who has not witnessed what players call a damnation, pronounced by the whole audience, save the bawling hirelings, *ordered*, right or wrong, to applaud, and who next morning has not read, in some pensioned diurnal print, the most unqualified commendations? Then quitting his breakfast table, has he not encountered managerial placards at every corner, in large letters of red and black, announcing the already damned piece for another and another performance; closing the fulsome bill of fare with an assurance to a duped public, that it was received with rapturous applause, &c. &c.?

This comedy, as may be surmised, turns upon the difficulty of finding a friend in the hour of distress. A young lady, the

daughter of a rich citizen of London, elopes from her father's roof, and clandestinely marries a young officer, who, however, (rare circumstance in such a case!) proves worthy of her, and an honour to his country. The father disowns her, becomes miserable, quits his business, and retires to a cottage in the country. After two years spent in imploring forgiveness, she takes the resolution of throwing herself at the feet of her inexorable father. Arrived at the inn near his villa, she becomes a suspicious guest of Mrs. Bustle, the avaricious landlady; she occasionally meets a General Torrington, an old friend of her father. The scene at the inn opens the main incidents of the plot.

"Scene, a parlour at the Black Lion. General Torrington discovered at breakfast. MRS. BUSTLE waiting.

"Enter MARIA.

"Maria. I did not know this room was occupied;—I will retire.

"Gen. T. Nay, young lady I will not be the occasion of your retiring; an old soldier knows better the respect due to the fair. What do I see! Maria Heartly?

"Maria. General Torrington! my father's valued friend!

"Gen. T. My dear girl, to what do I owe this unexpected pleasure?

"Maria. I arrived last night, in the stage coach from London.

"Gen. T. Stage coach! What does this mean? Explain. (Maria looks at Mrs. Bustle hesitatingly). Oh, I understand. Good woman, you may leave the room; this lady and I must a little while be private.

"Mrs. B. (aside) Be private must you. I should not have thought of such a thing. Good woman, too. By my truly, to look at him, one would suppose he might be safely trusted; but these old fellows are often the most dangerous of all.

[Exit. Mrs. B.

"Gen. T. And now we are alone, inform me why thus I meet you, the daughter of an opulent tradesman, travelling in a stage coach, the inhabitant of a miserable inn.

"Maria. Is it then possible that you are a stranger to those occurrences that have banished me a father's house; that have (I fear) for ever steeled against her a father's heart?

"Gen. T. Entirely so. I returned but last week from my command in the West Indies, after a three years' absence; I did not, however, quit London without enquiries after my old friend Heartly, but was informed that he had relinquished business, and retired into the country on account of some affliction of a domestic nature. Is this true, Maria?

"Maria. O yes, 'tis true,—Alas! too true.—'Twas the misconduct of a child.

"*Gen. T.* Your's, Maria? But I guess how it is; the old story, love—love no doubt.

"*Maria.* Yes General; in an evil hour, duty vainly combating with inclination, I left my father's house, trusting to the honour of one in whom I was assured of finding a kind, a safe protector.

"*Gen. T.* And you were deceived; 'tis generally the case. Tell me the name of your betrayer?

"*Maria.* Betrayer! Oh no!—But hold; for on this subject I am restricted by promises, solemnly, though rashly, plighted. And oh, my early, my much revered friend, much as I need your comfort and support, much as I dread your censure on my conduct, still I must endure it, unless the kindness you have ever shewn me induces you to pause in condemnation, trusting hereafter she may be found less criminal than unfortunate, and though not void of error, unstained by guilt.

"*Gen. T.* Maria, I have known you long, and there is now that air of candour, that look so like to innocence, that should he still be inexorable, remember, though deserted by your natural protector, old Torrington, the friend of youth, has a heart to feel for you, aye, and if necessary, a sword to avenge you. Have you never since seen your father?

"*Maria.* Rudely driven from his doors, by letters I have sought to soften him; now after two years of absence, I have come hither in hopes he may relent.

"*Gen. T.* Perhaps my intercession, the recollection of former services, may prove of some avail.

"*Gen. T.* O sir;—and will you, my story thus involved in mystery, extend your pity, your protecting goodness?

"*Gen. T.* My conduct may perhaps draw on me the censure of the rigid moralists; but I care not; an old soldier is generally less inclined to follow the impulse of his head than of his heart, and perhaps 'tis well sometimes to be led astray by the feelings of the one, as always to be restrained by the cold prudential caution of the other.

"*Maria.* My excellent, my revered friend!

"*Gen. T.* I must now, child, leave you. You may soon expect me here again. At present I am obliged to pay a visit to Sir Harry Morden. My last act, ere I left England, was bestowing on him the hand of my niece Harriet Faulkner, and, on my return, I find letters filled with complaints of her misconduct, and urging me to be present at his determined separation.

"*Maria.* Sir Harry Morden's! You surprise me General!

"*Gen. T.* What, that a man of fashion should wish to separate from his wife?

"*Maria.* I have just dispatched a letter to her ladyship, requesting permission to wait on her. My father much respected her. I thought her intercession—But at such a time—Her misconduct did you say? Surely there can be nothing very serious,

"*Gen. T.* Not unlikely, some mere trifle. Ah Maria! these divorces and separations are the devil. Did every silly couple who so readily make a rash vow, believe they were really to live together till death did them part, many inconsiderate marriages would be prevented; but now they boldly venture, knowing that gold can unclasp the strongest fetters; and scarcely has the priest pronounced a hard sentence; when the lawyer is called in, in mitigation of punishment. [Exeunt.

So much for the sentimentalism of this piece. We are next presented with a fashionable matrimonial scene, wherein the husband, as in such cases long ago made and provided, is dissatisfied. The lady, twittingly provoking, like the Sir Charles and Lady Racket of Murphy, (the comparison, by the way, is little less than an insult to the manes of the Hibernian bard,) they quarrel; not over a game at cards, but about something more insignificant—neither of them can tell what—until the dissatisfied Benedict declares his intention, in three days to quit the country, throwing himself into a chair, puffing with vexation, accompanied by that charming tabor, the beat of the right foot, y'clep'd, "the devils tat-too." The lady tauntingly replies, "What! allow me three days to prepare? 'Tis very kind of you, Sir Harry! (*Sir Harry turns away in a rage.*) I am very much obliged to you for it. Do you make a long stay in town? Do you travel post, Sir Harry? Not a word! Well, I am a wife, and if a husband chuses to amuse himself with a sullen fit, we meek creatures have only to submit. (*sitting down*). And yet to see the changes matrimony can effect! I can scarcely believe that I am the same Harriet Faulkner, whom three years ago, Sir Harry Morden swore was an angel, whom he worshipped as his idol, and would think himself overpaid for hours of supplication by one kind word. Now I am married, now comes my turn to supplicate; the tyrant husband has mounted his throne, the idol sinks from her pedestal; the angel such in vain." (*Sings.*)

"*Sir H.* Madam, madam! you provoke me beyond the limits of patience, and I am determin'd on an immediate separation."

"*Lady M.* Aye, so you told my uncle."

"*Sir H.* I did madam, and will instantly enforce it, for may every torment woman can inflict on man, be heaped upon me, if from this moment I see, or converse with you again."

[*Exit Sir Harry.*]

"*Lady M.* Was ever any thing so ridiculous! Oh, man! man! lords of the creation as you boast yourselves, be proud of your authority; glory in the fancied superiority of your wisdom, but depend on it, in woman's hands you are weak, sorry creatures at best."

The characters in this comedy are generally well drawn; and it is upon the whole the best we have witnessed since the sprightly muse of Mrs. Inchbald. Yet, though aided by Mr. Dowton's *unique* performance, Mr. Rae's (the deputy manager's) prologue, Mr. T. Dibdin's (the prompter's) song, (a mere trap for the gallery,) it lacks that point, wit, and satire, which were wont to delight us in the sterling productions of Foote, Murphy, and the elder Colman. A.

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ART. VIII.—*Affection: with other Poems.* By HENRY SMITHERS.  
Second Edition. 12mo. Pp. 128. Longman and Co. 1815.

TO rail against every effort of the muse, which falls short of the epic dignity of Milton, the pastoral elegance of Thomson, or the studied harmony of Pope, is a practice so commonly adopted in poetical criticism, that almost every review of an ordinary poem is half filled with trite observations on "the vanity of poetasters" and that destitution of prudence which permits them to proffer their effusions for the entertainment of the public. In some few instances we will freely acknowledge, that such philippics may be judicious and appropriate, but, at the same time, we cannot help suspecting that they are more frequently the result of critical imbecility, and illiberal prejudice, than of unbiassed judgment, and highly cultivated taste. Though perhaps equally alive to the glowing energies of transcendent genius with any of our contemporaries, we can by no means join with them in that indiscriminate abuse of poetic mediocrity, which they have been accustomed to pour forth with so much dogmatism and scurrility. The fashionable adage, that poetry, void of inspiration, is more nauseous than bad prose, is only one of the many maxims which mankind are every day repeating as indubitable truths, in defiance of the most uniform and obvious experience. We will venture to assert, unawed by the dread of ridicule, that the passages in a fine poem which most please the majority of readers, are those which approach nearest in style and sentiment to the works of inferior writers. To relish and appreciate the sublimity of Milton, or the sportive fancy of Shakespeare, implies an elevation of taste and an extent of knowledge, not very lavishly disseminated even among the higher orders of society. To purchase a book with eagerness; and to speak of it publicly with rapture, are but fallacious tests of the delight received from its perusal. We have heard many individuals loud in the praise of Scott and of Byron, whose carelessness

or impatience, during the recital of a few pages, too plainly betrayed the little interest they felt in the productions of those truly beautiful poets. On the other hand, we have seen poems of much less eminence listened to with avidity by a numerous class of persons who, we are confident, only withheld the avowal of their gratification lest their tastes should be impeached by some conceited pretender to superior judgment.

We have offered these reflections as introductory to the present article, from the experimental conviction, that many a poem, calculated at once to please and to instruct, is consigned to neglect, merely because it has had the misfortune to be fixed upon by some stripling in criticism for the subject of his initiatory tirade. Forgetting the remark of a distinguished writer, that it is easy to expose faults, but difficult to illustrate beauties, he usually mistakes impudent aspersion for salutary severity, and puerile fastidiousness for genuine taste. Even his seniors of the reviewing fraternity, are but too often guilty of similar errors, and under the pretence of regard for the dignity of literature chill the exertions of youthful talent, and marr the benevolent intentions of zealous worth. If the majority of poets be dull and insipid, the mass of critics are ignorant and disgusting. If we are to term it presumption in versifiers of moderate pretensions to offer their labours to the public, how shall we characterize the brainless nonentity which dares to seize the judgment-seat of learning, and imposes its splenetic revilings upon the world, for the impartial sentence of sound criticism?

In calling the attention of our readers to the poems of Mr. Smithers, we perform an agreeable and gratifying task; for though he may not be entitled to rank as a competitor for immortality, he certainly deserves to hold a very respectable station among the poets of the age. If he does not seduce by the beauty of his versification, nor astonish by the brilliancy of his imagery, he never greets the ear by dissonant bombast, nor deceives the understanding by unintelligible metaphor. The poem, entitled *Affection*, which occupies 96 pages out of 124, composing his volume, is a work which we can safely recommend to all such readers as can find pleasure in perusing a series of apposite illustrations of an interesting subject, conveyed in language far from inharmonious, and displaying no despicable portion of poetical merit.

The poem on *Affection* is dedicated to her Royal Highness the Princess Charlotte of Wales; and the dedication is followed by a preface, in which the author descants upon the benefit to be derived from acquiring a relish for some liberal art or

science. To the female sex, in particular, he warmly addresses himself on this subject; and, lest they should question the sufficiency of his authority, he quotes for their more complete satisfaction a long extract, detailing the sentiments of Sir Thomas More. After this comes an invocation, calling, as usual, upon the inhabitants of every quarter of the globe, whether black or white, savage or civilized, to join with nature "in one enkindling song."

"To him who bids each varied bosom glow  
With strong affection's countless throbs of joy,  
Whether its flame, two faithful hearts cements,  
Resplendent in the filial feeling shines,  
Or warms the bosom of fraternal love;  
Sparkles with pleasure in the parent's eye,  
Illumes the altars of pure friendship's flame,  
Or glads the martyr midst destroying fires."

The above lines, with the introductory ones of the poem itself, are, without exception, the most common-place and spiritless in the whole performance; so that all those who, with ourselves, think them passable, may purchase the volume without the hazard of repenting their bargain.

"Affection" is divided into two cantos, no doubt, that it might have some claim to the fashionable manner of the age; for Mr. Smithers is, seemingly, not a man who has vanity enough to esteem himself entitled to deviate from the general practice in an item of such trivial consideration. We are, we confess therefore, not a little surprised to find him dealing in plain blank verse, when the order of the day is to rhyme either in such a style as nobody ever rhymed before, or as our ancestors were wont to do several centuries ago. It is a mark of Mr. Smithers' good sense, that he has rather chosen to dress his offspring as becomes its character, and as best suited his capabilities, than to twist and distort it by pressing it into any form of couplet arrangement. We could wish that some of his jingling competitors were equally considerate.

Mr. Smithers, in his first canto, illustrates the various modifications of affection as they appear to him to be evinced in the vegetable and animal kingdoms. He dwells principally, however, on the affections which are called forth in the different relations of human life, viz. as parent, husband, wife, child, lover, brother, sister, friend, patriot, and philanthropist. His picture of a lovely female, seduced and abandoned by her destroyer, will serve as a fair example of the general character of his sentiments and style.

"See yon poor maniac, shiv'ring in her cell,  
 With hair dishevelled and with bosom bare,  
 Once blessed with innocence her hours roll'd on  
 In glad succession. Her cultur'd mind  
 Was calm and mild as summer ev'nings are,  
 Till in her soul convulsing passions strove,  
 And rais'd a dark and wild tornado there,  
 That in its progress burst the slight barrier,  
 Which in the fine-wrought mind but feebly guard'd  
 The seat of intellect: all, all was then  
 A splendid ruin, and an awful wreck.  
 Mark her, ye gay seducers; mark her well—  
 For who like you should feel the awful charge,  
 And tell me if the transient joys you knew,  
 When virtue sunk the victim of your art,  
 Can soothe your guilty bosoms? or atone  
 For ruin'd peace of mind? Say, can they dry  
 The bitter, bitter tears which copious flow  
 When prostrate reason dares at intervals  
 Resume her desert throne, and with sad eye  
 Beholds the happy heights whence she has fall'n?

Go bid imagination's magic power  
 Roll back on time, and tell what once she was—  
 Form'd to delight the circle where she moved,  
 Esteem'd, admir'd by all; Olivia bloom'd  
 In the rich garden of parental love,  
 And promised fairest fruit; nurs'd in delight,  
 Each charm, each grace, her op'ning mind display'd,  
 Was cultur'd with a fond assiduous care:  
 Till, as her growing virtues burst on view,  
 She reign'd, unrivall'd, 'mid her blooming plains:  
 In sweet simplicity her time roll'd on,  
 Till in sad hour a vile seducer came,  
 All skill'd to tune her unsuspecting soul,  
 To win her heart, 'ere he betray'd his own.  
 Great was the conflict in her struggling frame,  
 'Twixt duty and affection—long she strove  
 To tear his favour'd image from her heart;  
 Oft she resolv'd to fly her happy house  
 To escape a passion, now too deep infixt.  
 But what in absence had assum'd resolve,  
 On his return became resolve no more,  
 And virtue sunk beneath his baneful arts.  
 Thus fell Olivia; ye proud in virtue,  
 Say not that you, like Alpine snows, could rest  
 Spotless and pure 'neath the meridian sun;  
 Wound not her bleeding mind, nor dare to boast  
 Till you have triumphed in temptation's hour."

Leaving the above quotation entirely to the judgment of our readers, with this simple remark, that it is neither the best nor the worst portion of the canto, we should wish to know from Mr. Smithers upon what principle of arrangement, he has interposed an episode, describing in imagination the love feelings of the shipwrecked mariner, between his philippic (p. 45, 46) on the villainy of seduction, and his reflections on its consequences. It seems to us so unnatural to disjoin them, that we should have set down the error to the account of the printer, had it happened to occur in a work which had not attained, like the present, to a second edition.

The second canto of this poem, the author, if we may judge from his manner of introducing it, seems to think superior to the canto already noticed; but, in our opinion, it is inferior—the kind of affection of which it treats is, indeed, of a description surpassing that manifested by the brutes, or by the human species—being no other than the love of God to man, as Mr. Smithers supposed it to be exhibited “in creation, in Providence, in redemption, in the happiness and durability of heaven, and the new powers with which man will be there invested, and in the day of judgment.” Now, though we are probably as grateful for the blessings we enjoy, as most of our fellow creatures, we dislike to see the attributes and conduct of the Divinity made the subjects of poetical illustration, except in reference rather to the actual condition of man, than to the sentiments of any portion of the species respecting his nature, or the particular mode of his providence. In such matters, we humbly think, the spiritual pastors are far from requiring assistance; their hearers are in general sufficiently heated with the mysticisms of the church, and really stand more in need of the cooling draughts of the apothecary, than of the exhilarating verses of the poet. If men were but half as well instructed in practical morality, as they commonly are in points of doctrine, we should then be presented with a race of beings worthy their assumed name; but this can never be while faith takes the precedence of precept in the discourses of the pulpit. Mr. Smithers, therefore, may congratulate himself upon the presumption, that as long as his poem has any chance of being read, the great majority of mankind will regard his elucidations of the scriptural creed, rather as deserving praise than censure; there are none so eager for drink as those who are nearly drunk already.

The smaller pieces, at the conclusion of the volume, are,—*Theodosius and Constantia*—*An Inscription for a Monument to Cowper*, the poem—*A War Song*—*A Mother's Address to*

her Sleeping Child—An Address to Adversity—and two Sonnets. The first poem is an illustrative versification of No. 164 of the Spectator, and has probably been attempted in imitation of Pope's Abélard and Eloisa. It is executed with a degree of spirit above mediocrity; but we wish Mr. Smithers had given us the whole story; as without a previous acquaintance with it, the poem loses half its interest; the principal circumstance on which that interest depends (viz. the identity of Theodosius, and the holy father to whom Constantia opens the recesses of her soul) being so slightly marked, that few readers would discover that the lady had been confessing her love for Theodosius to Theodosius himself. The Inscription to Cowper we have perused again and again; but we must acknowledge, that if it really has any point, it is of too delicate a texture to be perceived by our faculties. The War Song, "written for the Loyal Southwark Volunteers," (we presume on some dinner occasion) has nothing about it very brilliant; but it is, nevertheless, worth fifty such rants as Mr. Fitzgerald regularly bestows on the annual meetings of the Literary Fund Association. The Mother's Address to her Sleeping Child, the Ode to Adversity, and two Sonnets, are pretty pieces of versification, but have not the most distant claim to originality either of sentiment or style.

With regard to the exterior qualifications of this volume, we cannot help remarking that they evince a degree of taste rather uncommon in similar productions, even in this refined and picture loving age. Both the paper and the typography are good, and the embellishments, which are five in number, are no less appropriate than well designed and engraved. There is, indeed, a character about them, which will not fail to produce its proper effect on all those who may have curiosity enough to enquire after the work, or who may accidentally cast their eyes upon it some bookseller's window.

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ART. IX.—*A System of Commercial Arithmetic, containing a new and improved arrangement of the Science, with an extensive application of its principle, to various Calculations in every department of Business, particularly in the Public Funds, Marine Insurances, and Exchanges, with numerous Exercises and their products. By W. TATE, Master of the Academy, Cateaton Street, late of Little Tower Street. 12mo. Pp. 260. Price 5s. 6d. boards. C. Law; Longman, and Co.; Sherwood and Co.*

WE confess that the high reputation which the author of the production before us has attained, as a teacher of the commer-

cial branches of education, led us to expect from his pen a work replete with the most useful information; and we derive great pleasure in being enabled to state that, with the exception of a few blemishes which we shall presently notice, our hopes and expectations have been completely gratified.

Of Mr. Tate's arrangement of the theory of commercial arithmetic, we very much approve. He treats, first, on integral numbers, and the quantities expressed by them; he then proceeds to investigate the principles of fractional and decimal numbers, &c. and concludes this part of his work with the examination of what he very properly styles "Comparative Arithmetic." The latter is the department which has been executed without sufficient precision. The rule for finding the ratio of one number to another is inaccurate, the terms should be reversed. The rule for finding the ratio of one quantity to another is also extremely erroneous; part of the rule at page 90 is liable to the same objections, and we have noticed some other faults of minor importance both in these parts and in the elements of practice. We think that it would not have been inconsistent with the author's plan, in detailing the principles of those calculations which are frequently occurring in business, if he had devoted a few pages to the extraction of the roots, and the practice of duodecimals, all of which he has omitted.

In the practical part of this work, after a brief collection of exercises shewing the general application of arithmetic, Mr. Tate proceeds to exhibit a great variety of examples and exercise upon the modern improved principles of "Practice," there and in the department of Tare and Tret, as it is usually called, instead of wasting his time in investigating obsolete and speculative principles, the learner will have an opportunity of making himself intimate with such calculations as daily occur in the counting house. The branches of Commission and Brokerage, Partnership, Interest, and Discount, Average Prices, and Times of payment, contain much useful information; but those in which Mr. Tate has most particularly excelled, are "The Stock," "Marine Insurances," and "Exchanges."

To most of these departments are prefixed some very neat observations; those which are introductory to the "Stocks," are so replete with original information, that we regret our inability, from want of space, to lay them before our readers. Very few, we believe, of the calculations relating to perpetual and terminable annuities, to Exchequer bills, India bonds, omnium and scrip, are known beyond the precincts of the

Bank or the Stock Exchange; this book, therefore, will prove valuable to any person intended for either of those places.

The department of "Marine Insurances" exhibits a luminous arrangement of calculations, many of which are very long and intricate, and display, to great advantage, our author's intimate acquaintance with business: and in this, as well as in a large portion of the preceding division, he has, we believe, the particular merit of being the first person who has ever accurately detailed the principles of those calculations.

By the frequent introduction of decimal principles, many of the exchanges of this system have been greatly abbreviated and simplified. We have noticed with particular pleasure many of the excellent commercial exercises with which they are accompanied. The arbitrations of exchanges are very clearly, though briefly, explained, and the work is completed by several bills of parcels, invoices, and account sales, both British and Foreign, which are so arranged and selected as to call again into action most of the principles contained in the preceding part of the work.

ART. X.—*A Voyage to Cadiz and Gibraltar, up the Mediterranean to Sicily and Malta, in 1810 and 11, including a Description of Sicily and the Lipari Islands, and an Excursion in Portugal.* By LIEUT. GEN. COCKBURN. 8vo. Pp. 447, 363. J. Harding. 1815.

[Concluded from p. 456.]

WE took leave of Lieut. General Cockburn at the centre of Sicilian refinement and Italian depravity:—the General's visits to the environs of Palermo it is by no means incumbent upon us to pursue in all the variety of their details. The description of the ancient cathedral at Mont Real is deserving of notice.

"Mont Real is three miles from Palermo; the road to it broad, and very fine, but a continued ascent. I stopped here two hours, to see the cathedral and abbey of the Benedictines. The view from hence is magnificent, commanding the country to Palermo and the sea.

"The cathedral is said to have been built twelve hundred years since. It is certainly very ancient; and is a strange mixture of Gothic, Grecian, and non-descript architecture. Part of the outsides, and the great features within, are Gothic; but miserably inferior to what we have of that order in England. To show the singular confusion of architecture in this building,

the Gothic arches in the aisle are supported by Grecian columns of Egyptian granite. The capitals set all order at defiance, being a strange mixture of angels, serpents, and leaves, intended to be an imitation of the Corinthian. These columns are on clumsy solid bases.

"The walls and ceiling are covered with mosaic work; having but a few small windows, it has a gloomy and heavy appearance: the mosaic is partly gilt, and represents a variety of figures: considering its antiquity, it is wonderful how well these figures are done.

"The church is also all paved in mosaic, and the gilding is of a pure and fine gold. I got some pieces, which, to the shame of the attendant clergy, are taken up almost before their faces, and sold for a taris (five pence) to the visitor. I took three, and the man who brought them had a bag full—but I gave him a lecture on the subject. There are some small fine columns of porphyry, and much porphyry also in different parts of the church. The great altar is a mass of silver, and very fine alto-relievos in front, representing holy subjects. They showed me six large figures of saints, finely executed in silver, locked up in the sacristy. They were brought out for my inspection; they ornament the altar on particular occasions.

"There are several fine tombs, and one with six porphyry columns, supporting a cover of porphyry over a beautiful sarcophagus of the same stone, somewhat like those in the cathedral at Palermo: and another more antique, in white marble near it. They contain the bodies of the Norman conqueror of Sicily, and his son, who succeeded him. At the head of the church, above the altar, is a colossal bust in mosaic, of the Saviour, finely done, but gigantic.

"The convent attached to this cathedral, or *Madre Chiesa*, is very fine. There are two good pictures, one in particular, at the head of the stairs, by P. Novelli, represents St. Benedict performing some rite of his order. There are besides, eighteen whole length figures, admirably painted. The galleries of this convent, with the marble stairs and stair-case are magnificent, and the view from the terrace is most delightful.

"The palace of the bishop is now a military hospital. There is a sort of piazza strangely formed on the side of the *Madre Chiesa*, a mixture of Grecian, Gothic, modern, antique, and the Lord knows what; but, considering that it is made up of fragments, put together at different periods by gentlemen who once had their day, it is not without interest; though it forms a strange medley of antique columns and Grecian architecture, placed by force in company, and in support of ancient, Gothic, and modern building."

Some poignant recollections must have dictated the ensuing observations!

"Mont Real is a poor town for Sicily, and yet I could not help thinking, if it were in Ireland, and clean (which, by the way, I would not swear for, if *there*), what a figure it would make. Its situation is very fine, but, like the architecture of its cathedral, is a combination of *contradictions*—it takes in very opposite characters; on one side we have a mountain view, as romantic as any Salvator could imagine; look towards Palermo, and the rich plain and ornamented buildings, bounded by hills, the sea, &c. present to the eye every thing that Claude or Wilson could wish for."

From Mont Real we accompany the General to Trapani, through Partenico, and his observations here, as they respect the condition of the Sicilian people, well correspond with the observations of preceding writers on this once happy island.

"Partenico is a poor town, though the king has a house here. I had not heard of this, though I made full enquiry from many, as to what was worth seeing. His majesty occasionally comes here. The gardens are in a most beautiful and romantic situation, and are extensive and well kept. An old castle on an elevated rock, just close to a water-fall, with a fine back ground of mountain, is very picturesque, and stands within this garden. There is an ordinary pond, full of fish. The walks are clean, and the orange-trees, now in blossom, after the morning's rain, have a fine fragrance. The situation of this garden, and the beautiful irregular mountains with which it is surrounded, and the view of Borghetta, high above it, on the side of a mountain, is fine indeed, comprehending both the sublime and beautiful.

"On returning to our inn, I was surrounded by wretched beings, the most miserable I have seen in the island. Why do not princes travel, and *incognito*, to see and know the misery of their people? I fortunately had this day a dollar's worth of small copper coin in my pocket—it was soon exhausted; and yet objects sprang up so, as to excite the most tender feelings of compassion, particularly towards children that seemed abandoned—but I soon found the most prudent part for *feeling*, was to mount the mule, and not look on either side, which swarmed with numbers of poor little male and female creatures in abject poverty and misery, almost naked, and seemingly half starved, all imploring charity. It was a hard thing to be obliged to turn a deaf ear to them; but I did not do so till I got rid of all my small change, silver and copper. I reflected on what Malthus lays down, viz. population depends on food. Here a mild climate and cheap macaroni, promote an abundant population in the worst governed country in the world.

"Malthus says, and he says truly, that certain misery is the constant lot, and ever will be, of a great part of the human race: all cannot eat meat, much less turtle; so long as food can be

easily obtained, the common people will marry (perhaps their only real comfort)—hard breeding follows—a certain state benefit results even from that, inasmuch as it trains up hardy sons for hardy occupations—but when once food fails, population fails. We see every day, particularly in warm climates, that individuals hard reared, may do without clothes, but not without food. In Sicily, they appear from the united effects of bad government, extreme poverty, habitual depravity, and a broken spirit, really to starve in a land that might and ought to be that of milk and honey. The progress of population, and the depopulating cause, appear to be just at a sort of struggle, like that between two tides—sometimes one gets the better for a moment, then the other, and yet neither advances; then comes in Malthus's position, viz. "it will regulate itself"—but, before that regulation can be exactly struck, there must be a struggle, so it is here; they can just afford to beget children, for whom there is no employment. The increase of the race, without that of the means of support, will ultimately regulate itself; but just at the time when population is near its *ne plus ultra*, the struggle begins.

"I left this scene of distress, produced by the actual efforts of nature between population and starvation, in a country and climate capable of every thing, but by bad government and mismanagement producing comparatively nothing."

The siege of Marsalla, and the ruins of Selinuntum, draw some very sensible and forcible remarks from the author—and his reflections on quitting the latter are too important, in the way of corroboration, to need any apology for insertion.

"We rode several miles through an uninhabited country. I have not seen any part of Sicily so deserted. The chief cities are all on the coast. Ætna indeed, except in his upper regions, is well inhabited; but the iron hand of oppression has depopulated the interior of the island, and apparently also this S. E. coast. We rode along it above two miles, when the mule-path struck more into the interior, over hills and through valleys, without house, tree, or inhabitant; but the soil was excellent, as I could easily perceive, from the verdure, and from the wild plants which grow luxuriantly. Its natural fertility is great, and yet as to inhabitants it is a desert;—how happens it, that where nature is luxuriant, and invites to a happy situation, which would abundantly supply the necessaries of life, all should be more deserted than the moors of Northumberland? for here I did not see even a goat; and yet we find men emigrating to comparatively barren countries, and living in cold and disagreeable climates. It must be, that men will not establish themselves under the heavy hand of despotism. What signifies the climate, the fine soil, and the natural riches of this island, when its population groans under oppression of every sort? where heavy taxation, feudal tyranny,

and a merciless clergy, devour every thing, and make no return to the unfortunate slave; for so I must call him. I every day lament that this fine island is so unjustly treated, and so deplorably mismanaged."

At Sciacca, General Cockburn embarked for *Gergenti*; *Agri-gentum* contained 800,000 inhabitants—the city that now occupies the site of its *Acropolis* boasts a population of fifteen thousand persons.

"The city of *Gergenti* stands on a very high ground; and at a little distance has a good appearance. Towns, however, like other objects, often appear beautiful at a distance, that will not bear near examination. So it is with *Gergenti*. The situation, indeed, cannot be surpassed: from it the eye is gratified with such picturesque beauty, as makes me almost forget the enchanting views near *Messina*, *Taurominium*, and *Palermo*. Here infinite variety strikes the beholder with pleasure and astonishment, far beyond my powers of description. The hills present every variety of outline.

"The country is in some parts cultivated; olive plantations, aloes, fig-trees, vines, are intermixed and dispersed about with partial verdure, and here and there a heap of ruins; the temples at some distance, give an awful yet pleasing addition to the scene; the town forming an amphitheatre above all. From the *Dominican* convent, or just on the outside of the town, is the best place for enjoying this delicious landscape, which, with the beautiful basin the sea forms at four miles distance, has altogether a fascinating effect."

From *Agrigentum* the General departed for *Malta*, whither we are concerned we cannot at present afford to follow him; but conclude with some of his remarks on the state of the *Sicilian* people.

"In respect to depravity of manners, I have before remarked, that truth, morality, and even hospitality, are out of the *Sicilian* catalogue. As the consul at *Palermo* observed to me, how can it be otherwise? amongst the better orders they see no encouragement; virtue is not respected, I mean virtue in the enlarged sense of the word—I am not talking of mere intrigue;—morals, and even appearances are set at defiance. The higher classes are so far depraved, as not to even mind them—if any great man with a mistress gave good dinners, suppers, &c. &c. the first duchess, or princess, would visit her, and be on an intimate footing—observance of outward appearance is what they have no idea of, and perhaps there is some honesty in this. But they are loose in their habits.

"The custom of stealing, which some of the English attribute to them, is quite false. The gentry here, are gentry as in England—a single case does not prove any thing; if it did in any description of depravity, public or private, what would become of the English character? A man's silver forks are as safe in Sicilian as in English company. The very lowest people, like the lowest people in all countries, and particularly in poor and ill-governed ones, plunder and steal where they can, and all are disposed to get the better of their neighbour.

"While I write all this, I must in justice recollect London; and perhaps a Sicilian traveller might find as much to comment on there, as I do here; but certainly very different. There, as in the latter times of ancient Rome, we see the vices of great luxury, and a state which has arrived at its utmost pitch of perfection, the consequence of long prosperity, great wealth, and particular accompanying circumstances; but it is a civilized corruption, with still an observance of apparent virtue.

"Our courts of justice are pure, our great establishments are subject to controul, as well as our greatest men; and our women must mask their amours (if they have any), or they are blasted; but no doubt a part of the people are just as much disposed to roguery as the Sicilians, and as many cases of individual dishonesty will be found in other countries.

"The common people are far from what I heard them described to be: they are poor, and live under a government, and in a country where every thing is to be obtained for money; but the men are robust and hardy, sober, and when well treated, grateful.

The women are in general the ugliest in the creation—I speak of the lower orders,—their dirt, filth, and wretchedness, is beyond belief, yet all are clothed. The only comfort appears in their bedding—they sleep well as to bed, but are devoured by vermin of all sorts. A woman will sell her daughter, and this is no impediment, but the contrary, to her marriage; it is the high road to it; for if she has only prudence to save a few dollars (as all is for money here), she is sure to have offers enough. I have known many instances of girls being months with officers, and then saying, "Now, I wish to be married—let me go." The officer, glad to get rid of her, took her at her word, and she was invariably married. They never get drunk, and are free from many other vices. Their great faults arise from their government—ground by oppression, and ill-treated, they are dirty in the extreme, indelicate, and ready to sell themselves from their poverty."

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## MONTHLY CATALOGUE.

## THEOLOGY.

ART. 11.—*The Judgment of Archbishop Cranmer, concerning the People's Right to, and discreet Use of, Holy Scripture: together with a comprehensive Manual of Directions for a profitable Reading of the same. By the celebrated PROFESSOR FRANCK. (Never before published in English.)* Burton & Co.

WHAT is here called the Judgment of Archbishop Cranmer, is neither more nor less than the preface which that prelate prefixed to an edition of the authorised version of the Bible. Its present appearance is accounted for on the score of its perfect concordance with the views of the Bible Society, and the high sanction it affords to the plan, measures, and proceedings of that truly valuable institution.

"Our Reformer's judgment," it is observed, "should go far to silence certain objections to the Bible Society; and under a conviction that it would do so, the editor had formed the design of reprinting this Tract before he saw Mr. Dealtry's answer to Mr. Norris. The extracts from it which are contained in the appendix to Mr. Dealtry's work, though they justified the opinion of the editor that its re-publication was to be desired, appeared at first sight to preclude its expedience; but as from the nature of Mr. Dealtry's able reply the extracts in question would be seen by few, and as that gentleman himself regrets that his limits did not allow him to extend his quotations, the editor has ventured to publish it entire, agreeably to his first intention."

Professor Franck's manual of directions will be found a useful assistant to the studious reader of the holy scriptures. Though brief, it is yet comprehensive; though suited to the learned, it is well adapted to the unlearned. And we consider its republication as likely to be beneficial to the great cause of the diffusion and general understanding of the doctrines of Christianity.

ART. 12.—*Socinianism unmasked: a Review of "American Unitarianism, or a brief History of the Progress and present State of the Unitarian Churches in America; compiled from Documents and Information communicated by the Rev. JAMES FREEMAN, D.D. and W. WELLS, Jun. Esq. of Boston, and from other Unitarian Gentlemen in this Country [America], by the Rev. THOMAS BELSHAM, of London."* Extracted from the *Panoplist, a Periodical Work, published at Boston, in North America. With an Appendix, containing Letters of President JEFFERSON and Dr. PRIESTLEY.* Williams & Son.

HERE is an American Review of Mr. Belsham's religious tenets,

as connected with their prevalence in many departments of the United States. It was written, it appears, in consequence of that gentleman's publication, entitled—"A brief History of American Unitarianism;" a work which, however objectionable in regard to doctrine, yet deserves considerable praise for mildness of remark, and excellency of language. The "Review" is managed with much address. It is ingenious and acute. And though we think the artillery of argument which it brings to bear on the theological batteries of the Unitarians, is not potent enough to destroy them, or to dislodge the great leaders of the sect from their strong holds, we yet cannot refuse to acknowledge, that many of its observations are sagacious, and many of its allegations substantial.

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### EDUCATION.

ART. 13.—*A Grammar of the Latin Language; in which the Rules are illustrated by Examples. Selected from the Classics. By C. LAISNE, Teacher of Languages: formerly Private Tutor in the University of Paris, Author of Spanish, Portuguese, and French Grammars.* Longman & Co.

AFTER a careful examination of the contents of this Grammar, and a rigid, but not censorious, comparison of the actual merits of the work, with the promises held out in the preface, we feel authorized in affirming, that the former have kept full pace with the latter, and that the ingenious author has accomplished, in a masterly manner, the design of which he gives so explicit a preliminary narrative. The topics are, of course, the same in all grammars; and, indeed, the materials of which they are constituted can lay claim to little higher than a monotonous character. But it is the mode in which those topics are treated, the purposes to which those materials are converted, which stamps the author as an able man, or his book as a book of utility. By those criteria we judge of Mr. Laisnè. And, so doing, it is claimed of us by the strictest justice to declare, that he approves himself every way qualified for the task he has undertaken. The chief maxims by which the machinery of the Latin Grammar is constructed and regulated, are explained with ample accuracy, and illustrated by a large variety of examples from authors of the first reputation. And the whole is so planned, that not only will it be found to possess every advantage of which a novice stands in need, but also to be a useful auxiliary to the more advanced classical student, as a well chosen collection of quotations.

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ART. 14.—*The Student's Companion: or Latin Grammar, for the Use of Schools; with short and easy Illustrations from the best Latin Authors. By C. LAISNE, Teacher of Languages: formerly*  
 CRIT. REV. VOL. II. December, 1815. 4 N

*Private Tutor in the University of Paris, Author of Latin, Spanish, Portuguese, Italian, and French Grammars.* Longman & Co.

THIS is a breviary of the Grammar just noticed. Its relative merits are therefore proportioned to its relative size. It is rather better calculated for the facilities of scholastic instruction, and will consequently be more serviceable to the lower forms.

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ART. 15.—*Æsopi Fabulæ Selectæ. With English Notes, for the Use of Schools. With English Fables, selected from CROXALL'S Æsop, and intended as first Exercises for translating into Latin.* Law & Co.

SCHOOLS are already so well supplied with editions of Æsop's Fables, that any accession to the stock appears superfluous, and indeed useless. Yet is the present edition entitled to the patronage of our modern Orbiliuses. Equally regardful of the difficulties experienced by the junior classes in decyphering the original, wholly unassisted by English interpretation, and the too great facilities afforded by the accompaniment of an entire translation, the editor gives in English those words only which are idiomatic, or which have a peculiar construction. This plan we have had occasion to applaud in a former Number; and on looking over the book before us we find no reason for commuting our opinion.

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ART. 16.—*Elémens de la Grammaire Française. A Grammar of the French Language, compiled from the best Authorities, on a new Plan: designed to prepare the Learner for conversing in French; and calculated to abridge the Time usually spent in acquiring that Accomplishment.* By PH. LE BRETON, M.A. late of Exeter College, Oxford; and Master of the Academy in Poland-street. Law & Co.

THIS Grammar is very creditable to the author's talents and assiduity. If not superior, it is at least equal to any of its predecessors. As such it has our sincere commendation.

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## NATURAL HISTORY.

ART. 17.—*An Introduction to the Natural History and Classification of Insects, in a Series of familiar Letters. With illustrative Engravings.* By PRISCILLA WAKEFIELD. Darton & Co.

As an elementary work on the science of Entomology, this publication merits unqualified praise. The authoress professes to have drawn the better part of her materials from the works of Dr. Shaw and Mr. Barbut. Be this as it may, she has certainly embodied a large stock of information in a very small compass, and produced a volume which, we are sure, will be essentially useful to the juvenile mind.

Numerous copperplate engravings are inserted, delineating the shape, structure, and appearance of the various animals of the insect creation, which tend much to enhance the value of the book, and to render it more acceptable to the student in natural history.

### POETRY.

ART. 18.—*Jonah. The Seatonian Prize Poem for the Year 1815.*

By JAMES W. BELLAMY, M.A. of Queen's College, Cambridge.  
Taylor and Hessey.

THIS Poem, we are told, obtained the last Seatonian prize at Cambridge. Whether it won that distinguished honour by its comparative deserts, we are unable to say; not having seen the efforts of Mr. Bellamy's unsuccessful competitors of its *intrinsic* and *individual* merits our readers may judge from the subjoined extract. It consists of the six opening stanzas.

" Calm sunk the cloudless sun ; day's parting beam  
Trembled awhile on Jordan's hallow'd stream ;  
Soft play'd the fading light, and linger'd still  
On the grey top of Tabor's rugged hill :  
When, from his home, by many a charm endear'd,  
Where anxious love his earliest youth had rear'd,  
In thoughtful silence Jonah bent his way,  
O'er thymy paths, and vine-clad slopes to stray ;  
To watch the soften'd tints that deck'd the sky,  
Dear as Hope's visions to the raptur'd eye.

" Ay, 'twas a scene would warm the widow'd breast,  
And calm the sorrows of the soul to rest,  
Gild the wan cheek of sickening love, and raise  
A smile that faintly speaks of happier days,  
When youth, untutor'd in the page of woe,  
Asks, fondly asks a paradise below.

" Full oft had Jonah, in his secret soul  
The heavenly influence felt, that spurn'd control,  
And as the seer, on Pisgah's topmost height,  
View'd the fair Land of Promise and Delight,  
Thus, oft had Jonah's heart prophetic glow'd,  
And felt the fulness of the present God ;  
Had gaz'd on scenes denied to mortal eye,  
Rais'd the dead veil, and scann'd futurity.

" What joy, within Gath-hepher's pulmy grove,  
To hail the choir of harmony and love ;  
Wish musing step at eventide to stray  
Thro' many a field, where wild flowers charm'd the way ;

To climb the breezy hill that skirts the plain,  
And watch the sun, slow wheeling to the main;  
While all around created myriads swell  
The hymn of praise to God invisible.

" 'Twas thus, beneath a cedar's goodly shade,  
That dark and deep o'ercanopied the glade,  
The prophet sate; in quick succession roll  
Visions of import high, that trance his soul.  
Fast at his feet still waters gently glide,  
And lave the streamlet's willow-fringed side,  
While on its limpid bosom fondly play  
The last warm kisses of departing day.

" When fades that prospect from the changeful sky,  
Why starts the tear unbidden to the eye?  
Why pensive turns the seer, as evening shed  
Her balmy dews, and bath'd his languid head?  
Sad were the thoughts that Memory's busy power  
Pour'd on his soul in that forsaken hour:  
For dark and drear the onward prospect lay,  
Uncheer'd by heaven-born Hope's prophetic ray:  
And musing thus, in numbers deep and low,  
He struck the sounding lyre to notes of woe."

### NOVELS, ROMANCES, &c.

ART. 19.—*The Brothers, or Consequences. A Story which happens every Day. Addressed to that most useful Part of the Community, the Labouring Poor.* By MARY HAYES, of Bristol. 12mo. Pp. 71. Button and Son. 1815.

WE are friends to the poor—we have a sort of sympathetic feeling for the labourers in the service of Ceres. In this spirit do we recommend these "Brothers." This little book will serve the junior peasantry as a beacon on the road to matrimony, and at the same time teach them obedience to their parents, and good will to all mankind.

ART. 20.—*The Royal Wanderer, or the Exile of England. A Tale.* By ALGERNON. 3 vols. J. Johnson. 1815.

FROM the title of this work the reader will naturally infer the name and quality of the heroine, whose misfortunes have ever been regarded with compassion by the British nation. The interest of the subject has, indeed, from the absence of the individual, considerably subsided. Yet, if the author had really pos-

sessed any description of information, it would have been favourably received. The commencement of the first volume relates concisely the circumstances which preceded the departure of his heroine. Thus far his incidents are correctly narrated. The remaining two volumes and a half describe the imaginary adventures of the lady and her attendants on their continental tour. The whole of which, with the exception of an anecdote or two extracted from the newspapers, are the mere inventions of a contemptible scribbler. In order to give the greater effect to the imposition, he intimates that the "unvarnished narrative" in question is written by an "humble companion of his heroine's fate." The artifice is shallow, and the production itself void of interest.

## DRAMA.

### ART. 21.—*The Orphan.* Revived at Covent Garden Theatre.

NOTWITHSTANDING this detestable play is calculated to exhibit new features of that peculiar excellence which has distinguished Miss O'Neill as an actress; still we would gladly dismiss it from the stage. The author, it is true, presents his heroine under a form the most imposing. She is an orphan, lovely in person, with a highly-cultivated mind, and a bosom glowing with the tenderest sensibilities—chaste, yet warm; full of virgin modesty, yet thrillingly conscious of the melting sigh that nourishes desire.

Thus gracefully attired in all the dangerous softness of her sex, we see her exposed to a series of vicissitudes, which exalt her character, and command our sympathy. The Lords Polydore and Castalio variously assail her with boundless passion: the one rages with illicit love; the other, soft, humble, and insinuating, wins her affections with the trembling eloquence of sighs and looks that steal into the heart, and make the senses captive. Their father—her benefactor—is proud of the Orphan's worth; but much prouder of his own descent: while her brother, a soldier of fortune, arrogant in adversity, assumes the privilege of an unfeeling monitor. The contending emotions produced by this agency are precisely those which legitimately harmonize with Miss O'Neill's pathetic talents; and we think her Monimia surpasses all her former efforts.

But MUST we be reconciled to the grandeur of her illusion, when her foreboding mind, communicating breathless expectation to her quivering lips, falters to Polydore, "*Where did you rest last night?*"—BECAUSE, on his replying, "*In your arms,*" she falls to the earth with the awfulness of sudden death? Is it morally fitting, that we should forget, under the sublime impression enforced by Miss O'Neill at this appalling moment, that the source of our aroused feelings flows with the most horrible contemplation?

Shall we call that sympathy luxurious, which weeps for the innocent victim, clandestinely married to one brother, and as clandestinely possessed by another? No!—humanity recoils from a catastrophe so pre-eminently licentious. The piece ought to be withdrawn.

We will not pursue this subject; but we beg to offer a respectful whisper to Miss O'Neill before we take our leave. That she does not possess more sincere admirers than ourselves, will be obvious to all who have read our *HISTRIONIC SKETCHES*.\* They were written at a period when criticism was doubtful as to the positive rank of this young lady's talents. We then unequivocally assigned to her a station which she has since filled almost without a dissenting opinion. But will she continue, with universal consent, to maintain her post of honour?

Prosperity requires much aid from philosophy to be borne with equanimity. We would, therefore, conjure Miss O'Neill to remember, that she owes all her popularity to the total absence of extravagance and affection, which proclaimed the irresistible charm of nature in her every word and action. Let us not, therefore, be permitted to suppose that she wanders from her allotted path to seek the footsteps of her inimitable predecessor. She is not, nor can she ever be a Siddons; but she is, in mind and in person, a model not less pure; and so long as she content herself with the occupation of her own pedestal, she will remain the beautiful object of general admiration.

ART. 22.—*Tamerlane*. Revivèd at Drury-Lane Theatre.

WE are always disposed to pay our best tribute of applause to the wild genius of Mr. Kean; but we will tell him why he is less capable of personating Bajazet, than some other characters with which he is, by habit, more familiar. It appears to us, that this heavy play was expressly written to developè transcendancy of talent in the actor personating the captive monarch. The placidity of *Tamerlane*—the despair of *Moneses*—the wrongs of *Arpasin*—the sufferings of *Selima*—are thrown into the drama with the imagination of a painter, who embodies the depths of *chiaro-scuro* on his canvass, to elicit an individual portrait with commanding force and splendour. At all events, such was the taste of Mr. Kemble's reading; and when he was Bajazet, the admiration of his audience was wholly absorbed in his character.

We do not propose to draw comparison; yet, if Bajazet require mental energy co-operative with animal vigour, is not Mr. Kean physically in error? We must, however, take him as he is—savage, turbulent, and blasphemous. A viper, says a contemporary critic, does not dart with more fierceness and rapidity on the per-

\* Vide *ARTICLES* for December 1814, and June 1815.

son who has just trod upon him, than he turns upon Tamerlane in the height of his fury.—Admitted; but we do not believe that the measureless fury of a despotic prince, captive in person, yet free in soul, ought to be characterized by the brutal attributes of a tiger intuitively springing upon his pursuer. We expect, indeed, to find in Bajazet a mind distorted by all the malignities which degrade the nature of man; but even his curses and his blasphemies ought to be vented with the rage of majesty; not with clenched fists abruptly thumping at his own breast, or hurling impotent menaces in the very teeth of his conqueror.

Bajazet was the most ambitious, as well as the most splendid of monarchs; Tamerlane the mightiest of warriors. The former is goaded to madness by his defeat, and freely discloses the vengeance that rankles in his heart. He is provoked by the gentle bearing of the latter—he defies man and God! He is implacable in his hatred—blood-thirsty in his revenge. Still, the delineation of all these horrible conflicts is not distinct from the manners of a king; and, unluckily, whenever dignity is essential, Mr. Kean is deficient.

Having said thus much, we reverse the medal. Mr. Kean's Bajazet loaths in proportion as he feels degraded; it is his captivity that gives constant fuel to his boiling passions: he spurns at proffered courtesies, like a demon: he repels kindness with vindictive sarcasm: he is choked with overwhelming agonies: he cannot roar defiance, but hisses curses from his grating teeth; while the poison of all the blacker passions appears eager to rush, like a torrent, from his lips, and to flood with destruction. Nothing can be more powerfully conceived than his reply to Tamerlane, when mildly asked how he would have acted had he been victorious.

His eyes distend with savage joy; his every feature glares with an impious daring that proudly mocks futurity: he impetuously seizes upon a momentary illusion to gloat withal; and his fiery fancy banquets on the shadows of gratified ambition. And yet all these are recreant ebullitions of despair; for heroism is the associate of magnanimity.

Mr. Kean is ever successful at a short sentence, when it is pregnant with import. He electrifies while uttering the following words:

“ Ah! does it gall thee, tyrant!”

And, in the scene with his daughter, wherein Bajazet discovers that the escape of Axalla in a slave's habit, was the fatal effect of her love for the fugitive, Mr. Kean displays much impressive discrimination. Still, this Bajazet is not the only portrait of the play. When the several captives are about to be presented to Tamerlane, the back ground of the picture is enriched with a noble groupe, that diminishes the advanced figure.

Among these, Moneses towers above his companions with an effective influence equally unexpected and admirable. His

Roman head, classical costume, and folded arms, exemplify the graceful dignity of Kemble's hero of Corioli; insomuch, that for some moments we could have imagined we saw the spirited contour of the great actor before us. Nor did the declamation of Mr. Rae detract from this flattering impression. Whenever placed to advantage in tragedy, this Gentleman discloses a mind richly fraught with academic study; his readings are pure; his action is chaste; and were we to indulge the fulness of an opinion, we could add, that in highly impassioned scenes, the loftiness of his energies is without a parallel on the stage.

MONESSES is the rival of BAJAZET.

It would be equally ungallant and unjust to forget Mrs. Bartley's Arpasia. She never looked so well as in the Grecian drapery with which she robes this character; besides, she plays with truth and feeling. In her last interview with Monesses, her speechless agony at beholding the bow-string applied to the neck of her lover, could only be surpassed, in effect, by the climax that immediately succeeded. The adieus of Monesses mingle with the guttural suffocation by which he marks departing life as he is hurried off by mutes. Mrs. Bartley, who is previously the statue of despair, utters one heart-rending shriek—falls, and instantly expires!

#### MISCELLANEOUS.

ART. 23.—*The Moral Tendencies of Knowledge. A Lecture, delivered before the City Philosophical Society, Dorset Street; and the Christian Philological Society, Spitalfields. By THOMAS WILLIAMS. Svo. Pp. 50. Williams and Son.*

"THE outlines of this Lecture," we are informed in a preliminary advertisement, "was delivered to a small but respectable literary society, since extinct, in the vicinity of the town. The approbation with which it was favoured induced the author to enlarge it, when applied to for a lecture" (*to be read*) "before the City Philosophical Society. On this occasion, some Members of the Committee of the Christian Philological Society, who happened to be present, requested that it might be repeated to them, which was done with some further enlargement, and it is now printed at their unanimous request."

Mr. Williams takes, first, a cursory view of the most important kinds of knowledge—secondly, of the manifold advantages which an acquaintance with them confers on the human character—and thirdly, he considers the objections which narrow-mindedness has raised against their general diffusion. In handling these topics, he displays much accurate information, much sagacious thinking, and much just observation. His remarks on the various works of genius which have enlightened mankind, and adorned the paths of Philosophy, History, Rhetoric, and Poetry, evince studious research and nice discrimination.

If there be any cause for censure, it is to be found in the style, which is occasionally affected, high-flown, and extravagant. These blemishes, however, occur but seldom; and, though our critical duty obliges us to notice them, they do not, we think, form any considerable deterioration to the general excellence of the production.

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ART. —*The Paris Spectator; or, L'Hermite de la Chaussée D'Antin: containing Observations upon Parisian Manners and Customs at the Beginning of the Nineteenth Century. Translated from the French. By WILLIAM JERDIN. 3 vols. 12mo.*

THE order of the day in the reading room is still "Paris"—the British press teems with news from Paris—each petty diurnal and weekly print regularly begins its columns with news received from "Paris." Travellers, fresh from the continent, overwhelm us with their accounts of French politics and French plays—of proscribed ministers and exiled generals—of favoured courtesans and pampered priests. Some extol the wisdom and firmness of Louis!—others insist that the ex-Emperor NAPOLEON has been the victim of the basest treachery and treason.

We find now before us descriptions and opinions delivered after the manner of the English Spectator of old, but, though amusing, far—very far behind it as a literary composition. We are told that M. Jony is the author, and that he originally committed them to the *Gazette de France*, in which paper they appeared in weekly numbers. They are supposed to be written by an old man who had resided many years in the suburbs of Paris, and who had employed his time in observing the manners of the people, and noting down the eventful occurrences which of late took place in that far-famed city.

The English spectator will live in after ages—but the French is suited alone to the present moment. As a correct and lively description of the people, and though a little disfigured with political detraction, it will be read with considerable interest by Parisian visitors, and those who may have made any acquaintance with the character of the "Great Nation."

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ART. —*A Tour through the whole of France; or, a new Topographical and Historical Sketch of all its most important and interesting Cities, Towns, Ports, Castles, Palaces, Islands, Harbours, Bridges, Rivers, Antiquities, &c. &c. Interspersed with curious and illustrative Anecdotes of the Manners, Customs, Dresses, &c. of the Inhabitants. By JOHN BARNES. Darton, Jun. 1815.*

THE compiler of this little sketch says, that he has availed himself of the best modern information within his reach; gleaned from various authorities, and concentrating into one point of view all that he supposed interesting. His labours will prove no less entertaining to the reader than useful to the traveller.

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## WORKS IN THE PRESS,

Literary Intelligence, &amp;c.

In the course of next month will be published, Part I. of an Historical Account of the Battle of Waterloo, by Mr. Mudford; accompanied with a series of splendid engravings (twenty in number), illustrative of the country between Brussels and Waterloo.—This work will be printed in super-royal quarto, and hot-pressed. The drawings from which the plates are taken were all made upon the spot. There will be a Map also, carefully laid down from actual survey, and exhibiting the exact positions of the different corps and divisions of the allied armies. The work will be completed in Four Parts.

A new volume of Paris Chit-Chat (being the third), is in the Press: and also a new edition of the preceding volumes. This panoramic view of Parisian Society published in France under the title of *Le France par leux*, will thus be completed. This work is a sequel to the Paris Spectator.

Headlong Hall, in one volume foolscap.

The author of the Philosophy of Nature has in the Press, *Amusements in Solitude, or the Influence of Science, Literature, and the liberal Arts, on the conduct and happiness of private life.*

M. Santagnello has nearly ready for publication a work, on an entire new plan, entitled *Italian Phraseology*, intended to serve as a Companion to all Grammars. It will contain a

collection of the most useful Phrases, with their various constructions, explained by a new method; a Series of Questions and Answers, for the use of travellers; a collection of Proverbs, and a copious Glossary of the most difficult Words that occur in conversation.

The Translation (done at Paris) of the two concluding volumes of the *Loisirs de Bonaparte*, will appear in a few days.

The future Parts of the new edition of Sir William Dugdale's *Monasticon*, will be conducted by John Caley, Esq. Keeper of the Augmentation Records; H. Ellis, Esq. Keeper of the MSS. in the British Museum; and the Rev. Bulkley Bandinel, Keeper of the Bodleian Library at Oxford, the former sole editor.

The sixth Part of *Portraits of Illustrious Persons, with Biographical Memoirs*, by Mr. Lodge, will be published in a few days. The subjects are,—Thomas Cromwell, Earl of Essex; Algernon Percy, Earl of Northumberland; Matthew Parker, Archbishop of Canterbury; Elizabeth Woodville, Duchess of York; Lord Keeper of Coventry; and Walter, first Lord Aston.

The *Mirror for Magistrates*, edited by Joseph Haslewood, Esq. with the various Readings from all the preceding editions, and numerous illustrative Notes, is now ready for publication. The impression is limited to one hundred and sixty copies, nearly the whole of which are engaged.

Mr. Bliss has just published the second volume of the *Athenæ Oxonienses*, and proceeds to press with the third without the least interruption.

Dr. Henning, of the Hot-Wells, Bristol, author of an *Inquiry into the Pathology of Scrofula*, is preparing for the press a work on *Pulmonary Consumption*, which will be ready for publication early in the spring.

Gulzarâ, Princess of Persia, or the Virgin Queen, a work collected from the original Persian, will appear this month.

*Institutes of Christian Perfection*, of Macarius the Egyptian, called the Great. By Granville Penn, Esq. small 8vo. is in the press.

The Rev. Samuel Burder, M.A. has in the press a new edition, being the fifth, of his work, entitled *Oriental Customs*; it has been revised throughout, and instead of forming two series of references to various passages of scripture, the whole will now be incorporated in one arrangement.

In the press, *Sermons on Practical Subjects*, preached before the Honourable Society of Lincoln's Inn, by John Langhorne, D.D. a new edition, 8vo. in boards.

Speedily will be published, in one thick volume 8vo, a new edition of a new version of the Gospel according to Saint Matthew, with a literal Commentary on the different passages. To which is prefixed, an Introduction to the reading of the Holy Scriptures, intended chiefly for young Students in Divinity. Translated from the French of

Messieurs De Beausobre and Lenfant.

Dr. Bell announces for publication, in the course of next month, *Instructions for conducting Schools*, through the agency of the scholars. 5th edition, greatly enlarged.

In a few days will be published, for the use of Schools, a new and superior edition of *Robinson Crusoe*, both volumes complete in one thick 12mo. embellished with six beautiful engravings.

Preparing for the press, an historical and descriptive Account of the Inquisition, as it has subsisted in different Countries; abridged from the elaborate work of Philip Limborch, Professor of Divinity at Amsterdam, and continued by extracts from subsequent writers, political reflections on its revival in Spain, and an Historical Survey of the Christian Church, from the earliest ages: in one volume 8vo, with engravings.

Mr. Wm. Bedingfield, Apothecary to the Bristol Infirmary, intends shortly to publish a *Compendium of Medical Practice*, illustrated by cases and observations. Royal 4to.

Mr. G. Saunders will soon publish a second edition of his *Treatise on Diseases of the Eye*.

*Medico-chirurgical Transactions*, by the Medical and Chirurgical Society of London, vol. vi. will shortly be published.

Dr. Alexander Marcet is about to commit to the press an *Essay on the Chemical History and Medical Treatment of the Urinary Calculi*, with plates.

Dr. Farre has in the press, Part III. of his *Morbid Ana-*

tomy of the Liver; also his *Pathological Researches, Part II.*

Dr. Bateman will shortly publish the fifth Fasciculus of a series of engravings of the Delineations of the Cutaneous Diseases, comprised in the Classification of the late Dr. Willan.

Dr. Ronalds, of Coventry, has nearly ready for publication a Translation of the celebrated work of Cabenis on Certainty in Medicine.

Mr. Leigh has in the press a Narrative of the late Revolution in France, from the Landing of Bonaparte at Cannes, to his Departure for St. Helena; with plans, &c.

Emilia of Lendinau, or the Field of Leipsic; a poem. By Mary Arnald Houghton; with a frontispiece.

The Purple Island, a poem, by Phineas Fletcher; with a Dissertation and explanatory Notes, is nearly out of the press.

Mr. Wm. Daniel is preparing the remaining Numbers of his *Voyage through Great Britain*.

A Novel, to be called *Valentine's Eve*, from the pen of Mrs. Opie, is nearly ready for publication.

*British Monachism, or Manners and Customs of the Monks and Nuns of England*, by Thomas D. Fosbrooke, M.A. is in the press.

Mr. T. Keith has nearly ready for publication a third edition of his *Introduction to Plane and Spherical Trigonometry*, and to the *Stereographic Projection of the Sphere*.

*Censura Literaria*, containing Titles, Extracts, and Opinions of Old English Books, especially those which are scarce. By Sir

E. Bridges, R.J. 10 vols. 8vo. new edition. 100 copies only will be printed.

*History and Antiquities of the Abbey Church at Bath*, illustrated by various Plans, Views, &c. and Anecdotes of the most distinguished Persons interred in the Church. By John Britton, F.R.S. Royal 8vo.; also in medium and imperial 4to.

Mr. Grieg's *Border Antiquities* is promised for publication the latter end of the present month.

Mr. J. G. Parkyns has in the press, *Monastic and Baronial Remains*, in two vols. royal 8vo. illustrated with upwards of 100 engravings.

The Speeches of the late Edmund Burke are in the press.

*Sketches of Character, or Specimens of Real Life*; a Novel, 3 vols. new edition.

A Treatise on Practical Mensuration. By Nisbett. In eight parts.

The third volume of Britton's *Beauties of Wiltshire*; to complete the work.

Dr. Aikin's *Annals of the Reign of King George III.* is nearly ready for publication.

Mr. A. P. Nemnich is preparing for the press, a Polyglot Dictionary of the most general Necessaries of Life and Articles of Commerce.

Mr. Storer has just completed the 14th part of his *Graphical and Historical Description of the Cathedrals of Great Britain*.—Parts 15 and 16 are intended for publication early in the year. These will complete the second volume, comprising *Historics of the following cathedrals* (illustrated with ground plans, in-

terior and exterior views), viz. Peterborough, Lincoln, Oxford, Winchester, Canterbury, Chichester, Salisbury, Gloucester, Hereford, Chester, Worcester, Lichfield, and Rochester.

Next month will be published in 1 vol. 8vo. the third edition of the Angler's Guide, with new Copper-plate Engravings, and much additional Information on Angling for Sea, River, and Pond Fish: at the same time, a cheap edition of the above work, with wood-cuts.

The first part of W. Woolnoth's Graphical Illustration of the Metropolitan Cathedral Church of Canterbury, is now ready for delivery to subscribers and the public. It is accompanied by a History and Description of that venerable Fabrick forming in itself a History of English Architecture, from the glimmering Dawn of Saxon effort until it reached its zenith in the tasteful productions of Chillenden or of Goldstone.

Proposals are issued for publishing by subscription, the History of the Colleges of Winchester, Eaton, and Westminster; with the Charter House, the Free Schools of St. Paul's, Merchant Taylors, Harrow, and Rugby, and the School of Christ's Hospital.

On the 1st of January will be published No. I. of a New Series of Ackermann's Repository of Arts, Literature, Fashions, &c.

The Origin of Pagan Idolatry, ascertained from historical testimony and circumstantial evidence. By the Rev. G. S. Faber, Rector of Long Newton, Yarm, will shortly be published.

The Russian Prisoner at War among the French. By M. Von Kotzebue. Translated from the German.

Mr. Sutcliffe, of Huddersfield, civil engineer, will shortly publish a truly national Work, peculiarly calculated to interest the Mechanic, the Manufacturer, the Canal Proprietor, the Farmer, the Corn Miller, and the Corn Dealer. The work will comprise distinct Treatises on Cotton Spinning, Observations on the different Canals and Railways in England and Ireland, Draining Lands, and a new and improved Method of preserving Grain, and also of purifying that which is become fusty and unfit for use.

Preparing for the press, a History of the County Palatine of Chester; by George Ormerod, of Charlton, Esq. M.A. F.S.A. Dedicated, by permission, to his Royal Highness the Prince Regent, Earl of Chester.

Aristotle's Dissertation on Rhetoric. By D. M. Crimmon, Esq. of the Middle Temple; with a copious Index.

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